Catholic Archdiocese Of Baltimore Church
320 Cathedral Street, Baltimore MD. 21201
Built 1806 – 1821
Considered by Catholics "The Mother Church Of the United States"

This is a historical work
based on the public domain document:
(Attorney General's Report On Child Sexual Abuse
In the Archdiocese Of Baltimore
Interim Public Release April 2023)
Redacted by the order of the Circuit Court for Baltimore City

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When the 464 pages report was released to the public on Wednesday April 5, 2023, reporters described it as only the "Tip of the Iceberg" concerning the endemic, worldwide, centuries-old sexual abuse of minors by members of the Catholic Church. The document includes 156 cases of sexual abuse. For reduction in size, this book does not include the thousands of references and footnotes which are included in the Attorney General's document. The images in this book were obtained from public sources, as no photos or images were included in the original document.

Beginning of the Attorney General's report:

Disclaimer - This Report is for informational purposes only. It is based on material obtained from the Office of the Attorney General email and phone hotline, victim and witness interviews, open-source media, electronic documents provided by the Archdiocese of Baltimore in response to Grand Jury subpoenas, and reporting letters from the Archdiocese. The accusations described in this Report do not constitute findings of guilt. The Report contains detailed descriptions of sexual abuse and other sexual misconduct against children. (Here, the report listed all the accused names, with this statement):

(Persons #147 - #156 names are Blacked-Out) because they were not known to be deceased at the time of the Report and had not previously been listed as credibly accused by the Archdiocese of Baltimore or otherwise publicly identified. They are listed out of alphabetical order in order to maintain the efficacy of the redactions.

Introduction In 2018, the Maryland Office of the Attorney General launched a Grand Jury investigation into the Archdiocese of Baltimore, examining criminal allegations of child sexual abuse by clergy, seminarians, deacons, and employees of the Archdiocese. The Office of the Attorney General also set out to investigate efforts by the leadership of the Catholic Church to hide sexual abuse. The Grand Jury of Baltimore City issued subpoenas to the Archdiocese, as well as to individual parishes, religious orders, and St. Mary's Seminary. Hundreds of thousands of documents dating back to the 1940s were produced in response to the subpoenas, including treatment reports, personnel records, transfer reports, and policies and procedures. Additionally, the Office of the Attorney General created an email address and telephone hotline for persons to report information about clergy abuse. Over three hundred people contacted the office, and Office of the Attorney General investigators reached out and interviewed hundreds of victims and witnesses. Many of those who came forward had told their story before; some came forward for the first time.

The incontrovertible history uncovered by this investigation is one of pervasive and persistent abuse by priests and other Archdiocese personnel. It is also a history of repeated dismissal or cover up of that abuse by the Catholic Church hierarchy. While every victim's story is unique, together they reveal themes and behaviors typical of adults who sexually abuse children, and of those who enable abuse by concealing it. What was consistent throughout was the absolute authority and power these abusive priests and church leadership held over victims, their families, and their communities. Abusers preyed upon the children most devoted to the church: the altar servers and choir members, those who participated in church youth organizations and the Scout troops, and especially those who worked in the rectories answering telephones in the evening and on the weekends. They groomed the victims with presents and special attention. They told their victims the abuse was "God's will" and that no one would doubt the word of a priest. Some threatened that the victim or victim's family would go to hell if they told anyone.

Until recent decades, church officials who received complaints of abuse behaved no better. Time and again, bishops and other leaders in the church displayed empathy for the abusers that far outweighed any compassion shown to the children who were abused. These leaders repeatedly accepted the word of abusers over that of victims and their families. They conflated pedophilia with alcoholism and other substance use disorders, and they exhibited a misplaced reliance on "treatment." When "investigations" were conducted, they were done by clergy who were neither trained as investigators nor independent of the church. These "investigators" typically questioned only the victim and abuser and made little or no attempt to seek corroboration or evidence of additional victims.

This report seeks to document this long and sordid history. Unfortunately, most of the abusers and those who concealed their wrongdoing are dead and no longer subject to prosecution. While stories of this abuse have been documented by victims, advocacy groups, investigative journalists, and others, we hope to make public for the first time the enormous scope and scale of abuse and concealment perpetrated by the Archdiocese of Baltimore. While it may be too late for the victims to see criminal justice served, we hope that exposing the Archdiocese's transgressions to the fullest extent possible will bring some measure of accountability.

Overview of the Archdiocese of Baltimore

The Diocese of Baltimore has enjoyed a special prominence in the history of the Roman Catholic Church in America. The City of Baltimore was the first seat of the United States Catholic Church removed from the authority of the English Catholic Church, and in 1789 the Diocese of Baltimore became the first diocese established in the United States. John Carroll of Maryland was the first American bishop, and in 1808, the Pope made Baltimore an Archdiocese. Until that year, when the Pope also created the dioceses of Boston, New York, Philadelphia, and Bardstown, the entire United States Catholic church existed within the Baltimore Diocese. Although additional dioceses were created over the next century, as the country grew both geographically and demographically, the Baltimore Archdiocese retained a primacy within the hierarchy of the Church.

Scope of the Abuse

The staggering pervasiveness of the abuse itself underscores the culpability of the Church hierarchy. The sheer number of abusers and victims, the depravity of the abusers' conduct, and the frequency with which known abusers were given the opportunity to continue preying upon children are astonishing. Over 600 children are known to have been abused by the 156 people included in this Report, but the number is likely far higher. According to the Criminal Victimization Bulletin issued annually by the U.S. Department of Justice, only 33.9% of all rapes and sexual assaults were reported in 2019. That number fell to 22.9% in 2020. The numbers are even grimmer when limited to children. One study found that only 11.9% of women who were raped before the age of 18 reported it to the police or any other authority and were less likely to report if the rapist was known to them.

Certain parishes had multiple abusers. St. Mark Parish in Catonsville had eleven child abusers living and working there from 1964 to 2004. The ways in which abusers preyed upon their victims varied widely, but all took advantage of the position of authority and respect afforded priests and other clergy in Catholic communities. Parents often gave priests unfettered access to their children because they trusted clergy as spiritual leaders and men of virtue. John Wielebski was another priest who sexually abused children who came to him for counseling. Chillingly, one of his victims was sent to Wielebski because of earlier sexual abuse. Robert Hopkins preyed upon an altar boy who volunteered to open the rectory in the mornings and assist with the mass. Hopkins was so trusted by the family that the victim's parents let their son sleep overnight at the rectory. Hopkins raped him for five years.

One of the most distressing aspects of the abuse is the frequency with which abusers continued their behavior even after victims came forward or concerns were raised. Lawrence Brett admitted in 1964 to the Bridgeport Diocese that he sexually abused and assaulted a boy when he was in Connecticut. He was sent to "treatment" in New Mexico where he continued to abuse children and then came to the Archdiocese of Baltimore. He was placed at Calvert Hall, a boys' school. He abused over 20 boys in Maryland after 1964. Joseph Maskell was moved from two parishes in the 1960s because of reports of troubling behavior with children, including a fascination with the sexual fantasies and behavior of boy scouts and "having young girls in the rectory under suspicious circumstances." Not only were the reports by multiple parents not investigated, reported to authorities, or publicized, he was assigned to be Chaplain at Archbishop Keough High School, an all-girls' school. Maskell sexually abused at least 39 victims.

Church Leadership

While the ultimate responsibility lies with the successive archbishops who made the decisions to return priests to ministry, facilitate their transfer to another Diocese, and provide no reason or false reasons for their removal, there are a number of senior members of the Archdiocese involved in and advising the handling of child abuse worthy of mention. (blacked-out, references and Officials A, B, C, D, E)

Philip Francis Murphy was ordained in 1958. After a short time in a Baltimore parish assignment, he served in Rome at the North American College. In 1968 he was appointed ViceChancellor and Chancellor in 1971. He was named Auxiliary Bishop, Vicar General and Western Vicar in 1976. He served Shehan, Borders and Keeler. He died in 1999.

Porter White was ordained in 1945. After his ordination he served at the Basilica and taught at St. Mary's Seminary. He was named Assistant Chancellor in 1951 by Archbishop Keough and Vice Chancellor in 1954. Shehan named him Chancellor in 1965. White became a consultant to Archbishop Borders beginning in 1976, according to his obituary. He died in 1988.

John Duggan was Vice Chancellor and then Chancellor in the 1940s and 1950s under Keough. In the mid-1950s he was assigned to Saints Philip and James Church and served there until his retirement. He died in 1996.

The case of Father Thomas J. Bauernfeind is illustrative of the role senior members of Church leadership played in perpetrating and covering up abuse. Father Bauernfeind, who was himself listed as credibly accused by the Archdiocese in 2002 and is described as an abuser in this Report, worked as Assistant Chancellor and Vice Chancellor in the Chancery of the Archdiocese from 1968 to 1975, and he served as Chancellor from 1975 to 1978. In these roles, while he was abusing children himself, he was responsible for overseeing much of the work of the Archdiocese and was involved in many personnel matters. When a victim came forward in 1987 to report that Father Bauernfeind abused her in 1977 when she was 16, Father Bauernfeind admitted to the abuse. There is no record that the Archdiocese undertook any investigation; (Official E) simply documented a summary of the abuse and recounted that (Official C) inquired of the State's Attorney's office about reporting obligations without mentioning Bauernfeind's name. The victim also said she reported the abuse (blacked-out). The Archdiocese did not report Bauernfeind to law enforcement authorities. Bauernfeind retained his pastoral assignment, and when the Clergy Personnel Board recommended Bauernfeind to serve in another pastoral role the next year, (Official D) sent him a congratulatory note. Both (Official C) and (Official D) later sent him a congratulatory 25th anniversary letter. A second victim came forward in 2002 to report extensive abuse by Bauernfeind while he was Chancellor, which she said she had reported at least in part (blacked-out). The Archdiocese finally made the mandated reports in 2002.

Similar examples illustrate a pattern over decades on the part of these Church leaders until the Archdiocese was finally directed to change its practices in 2002. Time and again, leaders failed to properly investigate, report, or remove the offending priests from positions with access to children. For example, in March 1992, (Official C) received a report of abuse from another priest who had spoken with the victim. The victim reported that around 20 years earlier, when the victim was 15 or 16 years old, a seminarian at St. Mary's Seminary assigned to the victim's parish had taken the victim to his room at the seminary, gotten the victim drunk, and then touched the victim "inappropriately" and sexually propositioned him. The victim reported the abuse in 1992 because he was "concerned that the seminarian, now a priest of the Diocese of Metuchen, might still be propositioning other young men." (Official C) documented this in a "Personal and Confidential" memorandum to Archbishop Keeler that conspicuously omits the seminarian's name. However, the memorandum is contained in the Archdiocese's file for Father John Banko, who was assigned to St. Joseph parish in Cockeysville while a seminarian at St. Mary's in the early 1970s and later served as a parish priest in the Dioceses of Trenton and Metuchen, New Jersey.

ABUSER NARRATIVES:

1. **Father Louis John Affrica** Date of Birth: November 29, 1944

In 2005, a man who was 15 years old in 1973 came forward to report his sexual abuse at the hands of Affrica from 1973 to 1976. The victim reported that Affrica orally raped him and fondled him. He said that Affrica put together a youth group and that teenage boys from the parish and from Washington, D.C. joined the group and routinely spent the weekend with Affrica at the rectory. On at least one occasion, Affrica asked the victim to bring marijuana to the rectory, and he routinely drank alcohol and smoked marijuana with the victim at the rectory. On at least one occasion, Affrica took a group of teens including the victim to a weekend retreat that involved consumption of alcohol. One one occasion, when the victim was 15 or 16 years old, Affrica told the victim to show him his penis, and Affrica then fondled the victim until the victim stopped him. On another occasion, after Affrica had moved to the St. Ann parish in Hagerstown, the victim (who 22 by then was apparently 18 years old) stayed overnight with Affrica at the rectory; the victim was intoxicated, and Affrica had oral and anal sex with him. - In 2007, a woman came forward to report being sexually abused by Affrica in the late 1970s when she was 15 or 16 years old. Affrica was then assigned to St. Ann's parish in Hagerstown and the victim reported that many young kids hung out in the rectory and drank alcohol. Affrica introduced her to whiskey and orally raped her in the rectory. She said she told a priest in confession and he told her to report the abuse. Affrica took a leave of absence in 1981 and married. He never returned to priestly ministry. The Archdiocese made the mandatory reports regarding the abuse of both victims to authorities, as required by law. The Archdiocese did not conduct its own investigation of either report; according to Archdiocesan records, the reason was that, by the time the reports were made in 2005 and 2007, Affrica had left the ministry and his faculties had been "automatically suspended" when he civilly married in the 1980s. In an April 15, 2016 letter, Affrica, who had since become a licensed clinical social worker, petitioned Archbishop Lori for laicization (dispensation from the obligation of celibacy). In that letter he said he regretted "any confusion to the faithful my actions may have caused around the time of my departure." In 2016, the Archdiocese requested Affrica's laicization. Affrica has not been listed as credibly accused by the Archdiocese.

2. Brother James Avant (Capuchin Franciscan) Date of Birth: January 1943

In November 1993, a woman working as a secretary to (Blanked-Out) told him that her son was sexually abused by Avant in the early 1970s at St. Martin's rectory when her son was in the 8th grade. Her son said that other boys were sexually abused there as well and described orgies in Avant's room. She was working at the rectory as a secretary at the time and did see boys coming in and out of Avant's rooms. She said her son was very sick and did not want to speak about the abuse. He has since died. She also did not want her name to be made public. The woman said that another son was sexually abused by an elderly parishioner who asked the pastor if there was a young boy who could help him with chores. Her son believed the pastor at St. Martin knew "what was going on." The Archdiocese notified the Provincial of the Capuchin-Franciscan Friars, Father William Wiethorn, in November 1993. As documented in a memorandum to file in 1993, Wiethorn said that "he was not surprised that this would have happened and that most of the Friars felt that [Avant] was capable of this." In January 1995, Philip Fink, the Provincial Vicar of the Capuchin-Franciscan Friars, wrote to Avant and said he learned of the reported abuse when he spoke to (Blanked-Out) in December 1994. He said he would alert the Diocese of Pittsburgh and begin an investigation. He also noted that "it is clear with this allegation, that there is no possibility of you ever being engaged in public ministry in the future…Given the current climate, the liability would be just too great." He asked Avant to request a dispensation or Fink would seek dismissal.

In March 1995, Fink wrote to the victim's mother and said that he first learned of the abuse in December. He said that "at that time James was living in the Pittsburgh area on his own, and not a member in good standing with the Capuchin community." Fink said although he confronted Avant and Avant denied abusing the victim, Fink nevertheless asked Avant to write to the Pope and officially request to leave the Order and ministry in the Catholic Church. Avant did so. Fink explained that because Avant agreed to leave the ministry, there was no need for him to contact her until "after all the paper work was submitted." The Archdiocese did not make the mandated reports until 1995. Avant was listed as credibly accused by the Archdiocese in 2002.

3. Father Bruce Ball (Diocese of La Crosse, WI) Date of Birth: October 6, 1947

Ball came from Wisconsin to study at St. Mary's Seminary in Maryland and as a seminarian worked at Villa Maria and Shrine of the Sacred Heart School in Mount Washington. He was ordained in the Diocese of La Crosse, Wisconsin, and returned to Wisconsin to serve as a priest. He was ultimately convicted of child sexual abuse in Wisconsin but there are records of two victims in Baltimore during the time Ball was at the Shrine of the Sacred Heart. According to news accounts, Wisconsin authorities became aware of complaints of Ball's sexual abuse of children in 1984 and conducted an investigation.

Specifically, he was alleged to have made sexual comments to children and invited them to sleep in his cabin with him. He was not charged but the Sheriff did alert La Crosse Wisconsin Bishop John Paul of the alleged behavior and recommended Ball have no contact with children. Ball was, however, reassigned by the Diocese of La Crosse to another parish and continued to have contact with children.

In 1990, a victim notified the Wisconsin diocese of being sexually abused by Father Ball from 1976 to 1978, while Ball was assigned to the Shrine of the Sacred Heart in Baltimore City and again after Ball moved to Wisconsin in 1980. Specifically, Father Ball would fondle him during physicals while at gym class, and would wrestle with him and other children at the school. While "wrestling," Ball would touch his penis and ask the victim to touch his.

The victim also added that Sister Frieda, the principal of Sacred Heart, was present during these "physicals." Father Ball was a friend of the family and also wrestled and touched the victim's penis in his family's home. In 1980, the victim and his brother visited Ball in Wisconsin and stayed overnight. Father Ball ran around with them while naked during the day then fondled the victim's genitals in bed that night. Additionally, Ball came to Baltimore for a visit around 1990 and brought two young boys from Wisconsin with him. In 1991, in Clark County, Wisconsin, Ball touched a 12-year-old boy's penis on multiple occasions and dared two boys to expose their penises. He was criminally charged in 1991 with child sexual abuse based on that conduct. He admitted to sexually abusing four boys while at the parish.

In 2002, a second victim contacted the Archdiocese and said that Father Ball sexually abused him when he was a student at the Shrine of the Sacred Heart between 1975 and 1978. Specifically, when Ball was his gym teacher, he fondled the victim's genitals during a physical exam checking for hernias and did the same to other students. Ball and another gym teacher told the boys the physicals were necessary to avoid injury. They lined the boys up in a storage closet in the classroom. Sister Frieda was present during the physicals. The Archdiocese made the mandatory reports of abuse to authorities. Ball was listed as credibly accused by the Archdiocese in 2002.

4. Father John Banko (Diocese of Trenton/Diocese of Metuchen, NJ) Date of Birth: 1946

In 1992, a victim reported that when he was 15 or 16 years old, in approximately 1972, a seminarian at St. Mary's assigned to his parish made sexual advances toward him. The seminarian brought the victim back to his room at the seminary after they went to a movie where they drank alcohol together.

The seminarian started touching him inappropriately and propositioning him sexually. The boy said no aggressively, and the seminarian stopped, apologized, and asked him not to tell anyone. This is documented in a memorandum from (Official C) to Archbishop Keeler dated March 24, 1992. Although Banko is not named in the document, it appears in his file. There is no record of the Archdiocese reporting the abuse to authorities.

In 2002, a victim reported that he was sexually abused by Banko from 1970 to 1980, beginning when he was 7 years old. Banko was a seminarian in 1970 and the victim said the abuse happened in the seminary, the victim's home in Homeland, and in Banko's car. The victim was a learning-disabled student at Boys' Latin High School and Banko was his religious studies teacher in a class affiliated with Boys' Latin and taught either at Boys' Latin or at St. Mary's Seminary. Banko fondled him, massaged him, exposed himself, and orally raped him.

After Banko left Baltimore, he returned to visit the victim's family and abused the victim during those visits. The last visit was in 1980 and Banko came with another young boy. Banko attempted to touch the victim at a bar in Baltimore but the victim pushed him away and told him never to touch him again. The victim's mother was concerned about the young boy with Banko and told Banko he was not welcome back in their house. She did not know that Banko abused her son. In an internal note written by (Official B), he says that (Blacked-Out) "a complaint had been filed with the Archdiocese in 1992 and Archbishop Keeler had shared the information with Banko's bishop." The Archdiocese made the mandatory report to authorities.

Based on news reports at the time, in 2000 an investigation was opened in New Jersey and the Diocese of Metuchen was notified. In 2003, Banko was convicted of aggravated sexual assault of an 11-year-old altar boy between 1993 and 1994 and sentenced to 18 years in prison. Banko raped the 11-year-old twice in a small changing room at St. Edward the Confessor Church in Milford, New Jersey. He told him that his parents would be harmed if he ever told anyone. Three men testified at the sentencing that they were groomed and sexually assaulted by Banko.

The men described playing racquetball with Banko at the sports club followed by naked soaks in the hot tub and an open shower room. They said he bought them expensive dinners and offered them alcohol even though they were underage. According to a 2002 press report, the Diocese of Metuchen removed Banko's faculties as a priest in 2000, when it learned of the criminal investigation. In 2006, Banko was convicted of sexually assaulting another boy at St. Edward the Confessor in 1994 and 1995 and was sentenced to 26 additional years in prison.

The prosecutor's office said the sentence was based in part on a court ordered evaluation that found him to be a "repetitive and compulsive" sex offender. In a news report at that time, the Diocese of Metuchen would not comment on whether he would be laicized or could return to active ministry at some later date. In an internal email dated August 20, 2002, (Official B) described the files for Ball, Banko, Haight, LaMountain, and Melville, the priests from other dioceses who committed abuse in Baltimore as seminarians, as the "bad boy" files. Banko was listed as credibly accused by the Archdiocese in 2002.

5. Father Michael Lowell Barnes Date of Birth: August 24, 1945

In 1972, a letter was sent to (Blacked-Out) from Mount Saint Mary's Seminary. It said, "I have already spoken to you about Michael Barnes, and I have not as yet contacted the psychiatrist." There is no indication that any action was taken. On May 25, 1983, Father Wayne Funk wrote a memorandum to Archbishop Borders about Barnes. He said that in the spring of 1982, Monsignor Stallings (an abuser who is described in this Report) urged that Barnes be reassigned out of St. Clare Parish because, among other reasons, Barnes "had become very close to a teenage boy in the parish and seemed to be spending an inordinate amount of time with him and using his own finances on behalf of this teenager." Barnes resisted reassignment but agreed to take leave to finish his college requirements, with the stipulation from the Archdiocese that he receive counseling and that the "teenage boy" not come to St. Thomas More where he was to be housed. According to the memorandum, during that year Barnes flunked out of the college program and "accumulated high airline bills for himself and his teenage friend to and from California, Florida and Colorado." He also bought a car for the victim and gave him weekly gifts of $30.00. The concern in the memorandum was that Barnes had financial problems, not that he was conducting an inappropriate and potentially sexually abusive relationship with a teenager. Funk said Barnes "has been faithful to his psychiatric counseling." His therapist evaluation said "I see no psychological reason why [Barnes] cannot be a priest. It is a question of motivation." Despite that assessment, the Archdiocese determined he could not be offered another assignment. They decided the archbishop would offer Barnes the alternative of entering an inpatient treatment setting or be put on leave of absence. Barnes chose a leave of absence that lasted until 1985.

In 1986 after a short assignment at St. Pius, Barnes was sent again to therapy, paid for by the Archdiocese, at St. Luke Institute. The initial assessment made no mention of child abuse. A 1987 progress report sent to the Archbishop from the St. Luke therapist said that "very early in our work, he withdrew from a relationship with a young man who was the source of a great deal of pain for Father Barnes." Barnes remained in treatment through 1988. In 1988, Barnes was assigned to St. Mary in Cumberland where Ronald Belschner was pastor. (Belschner has been credibly accused of child sex abuse including in Cumberland. He is described in this Report.) In the Placement Record assigning Barnes to St. Mary's, handwritten notes dated August 1988 said the assignment would be "temporary," that another individual would "act as his supervisor and meet with him regularly," and that Barnes would participate in an "after care program." In late December 1988, Barnes abruptly resigned. An internal document in Archdiocesan records appears to reflect the circumstances surrounding his resignation. The internal document reflects that in 1988, a man reported "that Father Barnes grabbed his genitals when they were wrestling at St. Clare's in Baltimore when [the victim] was ages 13-17 (mid 1970s)." This document reflects a "Date of Notification" of December 22, 1988.

The same internal document also mentions a separate report, in which a woman had called to report "overnight visits at the rectory at St. Clare's and the young men and boys would be rushed out before the pastor got up." She said, "Father Barnes allegedly answered the door in his underwear; [and] told the boys he was gay." In 2021, the Office of the Attorney General interviewed the husband of the woman who had made this report to the Archdiocese. He said that Barnes had "made uncalled-for overtures" of a "sexual nature" to his three sons. When his wife reported it to the Archdiocese, they sent a "monk" to speak with her, who said it would cost the Archdiocese money. Around this same time, Archdiocesan files include a handwritten note that says, "problem w/Mike, we could never claim absence of knowledge… [Mom's] perception he had an active sex life at St. Pius…. She could be dangerous." The internal document discussed above further includes a reference to "an anonymous statement regarding a sexual relationship with a minor at St. Clare's…It is also alleged that [Barnes] had homosexual relationships with seven adults." The document continues: "Prior Knowledge: There was prior knowledge with respect to Father Barnes' sexual orientation; he took a leave of absence and received counseling and was returned to the ministry. There is no evidence of prior knowledge regarding child sexual abuse." The document says that no reporting was done and that it was unknown whether disclosures were made to the parish or school or whether any other actions were taken by the Archdiocese. It says that Barnes resigned on December 27, 1988, and the status of the matter was closed.

Also in Archdiocesan records is a December 28, 1988 letter from Archbishop Borders to Barnes, in which Borders accepted Barnes' resignation. Borders' letter referred to a "lengthy discussion" that Borders, (Official C), (Official E), and an attorney for the Archdiocese had held with Barnes on December 22, 1988, and a subsequent written statement by Barnes dated December 23, 1988. In the letter, Borders stated: "As you know, after considerable discussion about the difficulties in your own life in the past, and about the manner in which these difficulties continue to pose problems not only for you, but also for the Church itself in the present, you decided to resign from the active priesthood. As you know, I fully concurred in that decision." Borders stated that Barnes's resignation entailed a "complete and permanent suspension" of Barnes's faculties as a priest.

In 2002, the Archdiocese reviewed Barnes' file. They learned that he was a volunteer at St. Lawrence in Jessup and that position was terminated. He was also employed at St. Raphael's in Rockville, in the Archdiocese of Washington, as a "lay adult faith foundation leader" and continued in that role until 2009. In 2008, a report of sexual abuse was made to law enforcement by the same victim who had made the 1988 report to the Archdiocese that is described in the internal document mentioned above as a report of Barnes grabbing the victim's genitals while wrestling. In his 2008 report to law enforcement, the victim reported that he was sexually abused by Barnes from 1977 to 1982. Barnes came to St. Clare in 1976 or 1977 and the victim was a student at the school.

The victim was active in the Catholic Youth Organization which Barnes ran. There was an inner circle of boys in the Catholic Youth Organization with whom Barnes was especially close. Barnes took this group of boys for pizza, to the movies, and on other trips. At some point, Barnes arranged for the victim to answer the phones in the rectory and to sit in Barnes' room. Stallings was aware of this arrangement. Barnes allowed the victim to watch films that contained nudity and sex and let him drink beer, while Barnes drank hard liquor. Sometimes the victim would become drunk and would not be able to go home.

The sexual abuse began on those nights when he slept over. The victim remembers showering when Barnes entered the stall and touched his penis. Barnes would grab the victim and grope his genitals. Sometimes, the victim would wake up after passing out from intoxication, and Barnes would be manually and orally raping the victim. The abuse occurred primarily at St. Clare but also on overnight trips to Ocean City, Delaware, California, Colorado, and Florida. They stayed in hotels and in vacation homes owned by parishioners

In 2009, Barnes was charged with multiple counts of child abuse, assault, and sexual offenses in various degrees against the victim. On June 3, 2010, Barnes entered an Alford plea— admitting that the State had facts sufficient to prove his guilt, though not actually admitting the allegations—and was convicted of one count of child abuse in Worcester County Circuit Court. He was sentenced to two years' incarceration, with credit for 208 days' time served, and two years of supervised probation. Barnes was required to register as a Maryland sex offender.

After the conviction, (Official B) determined that "sufficient evidence has been collected to determine that a process to inflict a penalty can be initiated since there is sufficient evidence to establish the possible commission of a delict as defined under Church law" and closing the preliminary investigation. (Official B) ordered that Barnes be informed of the decision and "given the opportunity to seek voluntary laicization as he has not served as an [sic] priest for many years." In August 2010, the Archdiocese settled the victim's civil claims against it for the sum of $50,000.

In 2012, Barnes petitioned for a laicization. Archbishop Lori forwarded the necessary paperwork and said that, aside from the abuse of which Barnes was convicted, "there have been no other allegations of abuse by [Barnes]." In 2013, Pope Francis granted the laicization "from all priestly obligations, including celibacy." The Archdiocese made the mandated reports in 2002 with an update in 2008. Barnes was listed as credibly accused by the Archdiocese in 2019.

6. Father Thomas J. Bauernfeind Date of Birth: August 7, 1938

Summary: Bauernfeind worked from 1968 to 1978 in the Chancery of the Archdiocese and, from 1975 to 1978, held the office of Chancellor. In that role, Bauernfeind, among other things, was responsible for overseeing the executive and administrative functions of the Archdiocese, had significant involvement in personnel matters, and served as an advisor to the archbishop on legislative and policy. During most the years that he served in the Chancery, Bauernfeind resided in the rectory at St. Anthony of Padua in Baltimore. In February 1987, a victim reported to the Archdiocese that she had been abused by Bauernfeind ten years earlier, when she was 16 years old and working at the St. Anthony rectory. Bauernfeind, who then held the office of Chancellor of the Archdiocese, fondled, kissed, and "attempted sexual relations" with her on numerous occasions. Bauernfeind talked to her about masturbation, told her how he could "satisfy her," and told her that he wanted to know how she would "feel naked." The victim stated she would take food to Bauernfeind's room and on a few occasions, he tried to molest her. The victim said that Bauernfeind was usually drunk and more aggressive a couple of times. The victim further reported that, on one occasion, Bauernfeind invited her to his room, locked the door, said "how do you feel without these clothes on," and attempted to rape her, tearing her blouse in the process.

Bauernfeind admitted that he had abused the victim, though he claimed to be unable to remember the specifics of particular incidents and denied sexually abusing any other victims. There is no record that the Archdiocese undertook any further investigation of Bauernfeind's abuse of the victim or of the possibility that he might have abused others. A memorandum to file written by (Official E) dated February 24, 1987, summarized the report of abuse, and further stated that an attorney representing the Archdiocese from Gallagher Evelius & Jones LLP and (Official C) contacted the State's Attorney's office and did not mention Bauernfeind by name, but provided some of the facts and inquired about their reporting obligations. According to the memo, an assistant state's attorney "said that this incident was not reportable under the child abuse statute; nevertheless, she also said that these facts could bring charges of assault, battery, and perhaps attempted rape." Handwritten notes that appear to have been written by (Official C), dated February 6, 1987, noted, "assault + battery, attempted rape – no statute of limitation." Regardless, the Archdiocese did not provide Bauernfeind's name or officially report this abuse at the time. The victim stated that, on at least two occasions prior to 1987, she had informed other priests or officials of the Archdiocese that Bauernfeind had abused her. She first reported the abuse soon after it occurred to (Blacked-Out). Then, when the victim was a senior in high school in 1977 (Blacked-Out), she told (Blacked-Out) who informed his bishop. No investigation was conducted; the victim felt she was not believed by the Archdiocese. At a later time while employed at Seton High School, the victim said (Blacked-Out) told her they should have done more and that he had let "others" convince him she was not credible, because she was just a teenager. Around 1983 or 1984 the victim also told a priest who was living at the Retreat House where she worked. The victim saw Bauernfeind while he was in Catonsville before he died. He apologized to her and told her "it had been a hard time for him."

In March 1987, Bauernfeind was sent for four days of "Psychotheological Evaluation and Assessment" at the International Therapeutic Center for Clergy and Religious at the House of Affirmation in Whitinsville, Massachusetts. He subsequently received outpatient therapy from (Blacked-Out) and from (Blacked-Out). Bauernfeind retained the pastoral assignment in which he was then engaged. In March 1991, Bauernfeind was in a car accident and was on medical leave; upon his recovery he was placed at St. Anthony of Padua as an Associate Pastor. In 1992, Bauernfeind sought help with his accumulating debt due to medical issues and his parents' deaths. The Archdiocese helped him to secure a loan, paid off some of the debt and helped him to consolidate his credit cards. It was not until 2002, when the Archdiocese decided for the first time to publish a list of the names of clergy who had been credibly accused of sexual abuse, that the Archdiocese removed Bauernfeind's faculties to function as a priest. According to the notes of a May 2002 meeting of the Archdiocese's Independent Review Board, "the precipitating event for Father Bauernfeind's removal of faculties was (Official C)'s memory that an allegation against him existed." The Archdiocese told the Independent Review Board that there was a different mode of thinking regarding reporting in 1987; that the law was not clear whether it was necessary to report child abuse of victims who did not report until they were adults.

(Official C) indicated civil authorities were notified orally in 1987. The Archdiocese made the mandated reports regarding this abuse in 2002. In October 2002, after including Bauerfeind on its list of priests credibly abused of sexual abuse, the Archdiocese received a second report of abuse by Bauernfeind. The victim reported that, in approximately 1974, when she was 17 years old and working as a secretary in the Archdiocese's administrative office, Bauernfeind abused her on multiple occasions, both in the office and at the St. Anthony rectory. The victim said that when Bauernfeind was appointed Chancellor, he arranged for the victim to serve as his personal secretary, and that on various occasions while working in the Archdiocese's central offices, Bauernfeind would touch her inappropriately, attempt to kiss her, and make inappropriate sexual comments to her. Bauernfeind Official would make the victim take dictation behind a closed door, rub her neck, tell her he wanted to French kiss her. He made telephone calls to her house, just to hear her voice so he could masturbate. Bauernfeind insisted on being the one to officiate her wedding and threatened that if she did not allow him to counsel her and her fiancé he would ensure she could not get married in the church. He did the marriage prep at the rectory and met them separately and together. Bauernfeind would ask questions of a sexual nature. During one of these incidents, while Bauernfeind was purporting to provide pre-marital counseling to the victim, Bauernfeind stated that he wanted to show the victim how to "give men pleasure," took the victim to his room in the rectory, did not allow her to leave, and shoved her on the bed. He said he wanted to see her underwear. The victim told him to stop and struggled with him, but he told her no one was around to hear her scream, and held her down. Bauernfeind tied her hands together, ripped off her pants, and attempted to rape the victim. He could not get an erection so he went into the bathroom to masturbate, and she was able to escape. A deacon saw her running away, with her pants still down, asked her if she was ok, and she told him to go walk into Bauernfeind's room. Bauernfeind told the victim that if she reported his abuse, no one would believe her.

This victim stated that, in addition to the deacon who saw her right after Bauernfeind tried to rape her, she also reported Bauernfeind's abuse (Blacked-Out) on at least two occasions prior to 2002. She reported the abuse . She reported the abuse again in 1987, but nothing came of it; she felt she was not believed by the Archdiocese. Upon her reporting in 2002, the Archdiocese made the mandated reports. After Bauernfeind's death in 2003, there was a notice sent to priests that mentioned the first report of sexual abuse, but not the second. Both victims recounted much trauma in their lives due to the abuse. Bauernfeind was listed as credibly accused by the Archdiocese in 2002.

7. Father Vincent Wilbur "Bill" Bechtel Date of Birth: September 12, 1919

Summary: Bechtel spent the majority of his career as a teacher and school administrator. In 1986, two boys in their teens independently told their counselors at the Lighthouse Counseling Center in Catonsville, Maryland, that they "had been solicited" by a Mount St. Joseph High School faculty member. The person they described matched the description of Bechtel. They were no longer students when they told their counselors. The reported abuse is documented in a 1987 internal memorandum to file written by (Official E). The Archdiocese's memorandum did not provide details of the incidents besides saying the boys believed Bechtel's actions were "a solicitation for sexual activity." It said the boys "made no response" to the solicitations, and that they felt Bechtel had afterwards shown "a certain degree of anger and upset toward them." (Official E) pointed out that the allegations were made privately to counselors rather than in some public forum, suggesting the boys did not have an ulterior motive, such as a "vendetta" for getting "bad marks in his course." He continued: "we feel we must take this seriously, even though there is no accusation that anything happened." It indicated that several members of the Archdiocese, including (Official E) and (Official C), would speak to Bechtel. However, there is no documentation of that meeting, or any subsequent actions taken, and there is no indication that these allegations were reported to any authorities; the memorandum notes the counseling center felt it "seemed clear" that no reporting was necessary under state law.

Two years later when Bechtel retired, Archbishop Keeler, Bishop P. Francis Murphy, and (Official D) wrote him letters of congratulation. The archbishop wrote of his gratitude for "the many years you have given your time and talent to the ministry of teaching and formation of our young people." Murphy wrote that Bechtel had "made an outstanding contribution to thousands and thousands of young persons." Bechtel was also explicitly allowed to remain in active ministry at St. Mark Parish if he wished. In 1994 when Bechtel died, (Blanked-Out) In 2018, a woman in Pennsylvania contacted the Diocese of Harrisburg to report that her two sons had been "abused" by Bechtel when they were students at Mount St. Joseph High School but provided no additional details, except to say that everyone knew about it. The Archdiocese made the mandated reports. Also in 2018, a victim contacted Mount St. Joseph High School and reported that Bechtel "fondled" him in 1987 or 1988, when he was a 15- or 16-year-old student at the school. In a letter to the Archdiocese, the school noted the allegation and said the victim had not reported the abuse at the time it happened. The letter said the victim only wanted to "add credibility" to the accounts of other victims. No further details of the incident were provided. The school's letter also said that the school had reported this abuse "to the civil authorities" and had found no other documentation referencing sexual misconduct by Bechtel, though the school acknowledged having "little documentation" due to the time that had passed. Bechtel was listed as credibly accused by the Archdiocese in 2019.

8. Father Ronald Belschner Date of Birth: July 25, 1939

Summary: In December 2017, a victim reported that he had been sexually abused by Belschner at St. Gregory the Great in 1975 and 1976, when he was 14 or 15. Belschner orally raped him twice and hugged him inappropriately two other times. In one of those hugs, he could feel Belschner's penis against his back. Belschner asked him whether it felt good, to which the victim responded "no." The oral rape occurred in Belschner's office, after he had asked the victim to help him with something. After the sexual assault, the victim went home, cried, and threw up. He stopped going to church and soon dropped out of high school. A few years later, he went to find Belschner at All Saints and confronted him. Belschner gave him $5 and seemed to be afraid. In October 2020, a man reported that he was sexually abused by Belschner between 1976 and 1979. He lived near St. Gregory the Great and met Belschner at the activity center there. The victim had run away from home and Belschner said he had set up a home for youth like him. Belschner took him to his apartment where he fondled then anally raped the boy. He assaulted him on multiple occasions until the victim distanced himself from Belschner.

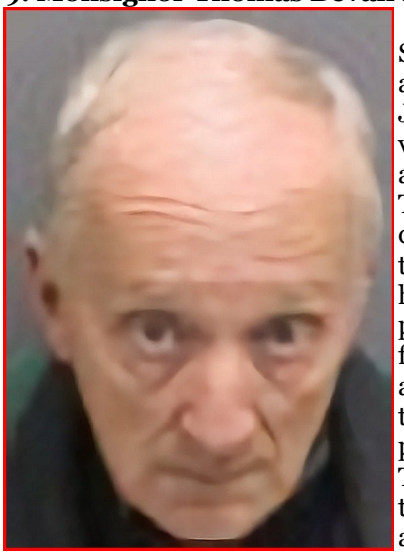
The Archdiocese made the mandatory reports to authorities in 2017 and 2020. After his ordination in 1965, Belschner became a pastor at St. Mark and at other locations in and around Baltimore, and later in central and western Maryland. He moved parishes several times, and at several locations was the subject of complaints that he was "imperialistic," "paternalistic," or otherwise not a good communicator. In 1969, a teenage boy wrote a letter to the archbishop to protest Belschner being reassigned. He described a summer spent painting Belschner's room and said Belschner would hear his confession in his room. The letter praised Belschner as helping him and his friend and allowing them to stay overnight in his room. He wrote that Belschner "likes teen in general" so wants to spend time with them and take them on car rides.

In 1985, Belschner left the Urbana parish after "serious relationship problems with [the] community." There is no indication that these problems were related to sexual assaults or other sexual impropriety. He wished to take an educational leave, during which he would be "involved in more intense therapy" and take classes at St. Mary's Seminary. He did take an unsupervised sixmonth sabbatical, during which he questioned both his vocation and his sexuality, but ultimately decided to return to the church, and to a new parish within St. Joseph's parish. Around the same time, Belschner adopted a 17-year-old son.

In 1990, multiple staffers and parishioners raised concern about a 19-year-old young man whom Belschner invited to live at the St. Mary's rectory. The young man was hired on as parish staff at a time when other staff members were being terminated. The parish surveyed 25 parishioners, several of whom expressed great concern about the situation, including one who said that the young man called them from Belschner's bedroom, and one who said that he was convinced that Belschner was guilty of pedophilia. The parish also conducted interviews with staff, several of whom raised serious concerns about Belschner's behavior, including some who said he made inappropriate sexual remarks, one who said that he "desperately needs help" and had "personal problems," one who resigned over concerns about Belschner's "personal life," and a housekeeper who noted that only one bed appeared to have been used in the morning. Parishioners and staffers also raised concerns about Belschner's drinking and potential financial improprieties.

Investigators from the Attorney General's Office conducted follow-up interviews with several St. Mary's staffers in 2021. Those staffers provided additional details, with one saying that there were allegations involving young men, including parishioners pulling their sons out of altar service. Several mentioned the presence of young men at the rectory, and that Belschner either gave them alcohol or was drunk around them. In June 1991, an 8th-grade boy described Belschner in a parish survey as a "bad priest." A discussion with his mother shortly after indicated that the boy was resistant to interacting with Belschner but provided no other details. After learning of these complaints, Bishop Frank Murphy wrote to Belschner and insisted that the young man move out of the rectory and be terminated from employment at the parish. Nevertheless, Belschner rehired the young man against the bishop's orders, and he was subsequently seen leaving the rectory at 7 a.m. In mid-1991, as a result of the litany of complaints above, Belschner was asked to resign from St. Mary, was placed on a leave of absence, and was asked to undergo counseling. He initially resisted participating in an inpatient treatment program, finally agreed to do so, then failed to show up for his treatment. The treatment center referral form completed by (Official C) said the reason for referral was, "although never actually substantiated, over his involvement with older teen-aged boys." It referenced "concerns that were raised in his last two parish assignments." The referral letter also noted that Belschner had been caught being untruthful about other matters. He took a one-year leave of absence, after which he was not assigned to a new parish. In 2017, a newly ordained priest who served with Belschner at All Saints, said that Belschner hosted parties for young men with alcohol. He was not sure of the ages of the young men and did not witness sexual behavior. A young man lived with Belschner at the time. The priest described it as a "weird situation." Belschner was listed as credibly accused by the Archdiocese in 2019.

9. Monsignor Thomas Bevan Date of Birth: July 17, 1936



Summary: In February 2005, a man reported that he was sexually abused by Bevan as a 10-year-old in 1972 when he was a student at St. John the Evangelist Elementary School and a St. John altar boy. Bevan took him out of class a few minutes early on a Friday afternoon and asked if he wanted to go to his cabin in Emmitsburg, Maryland. The victim said he would need his mother's permission, so Bevan drove to the boy's house and spoke to his mother, who consented. At the cabin, Bevan gave him crème de menthe and then fondled him as he began falling asleep. Bevan said to the boy, "it is ok because I'm a priest." On another trip to the cabin in 1972 or 1973, when altar boys from a previous parish of Bevan's were present, Bevan gave the boys alcohol and "had the altar boys undress and streak while he watched them." On another trip to the cabin, the victim had his father come pick him up, and Bevan did not invite him back to the cabin again. The boy's parents remembered Bevan picking their son up to take him to the cabin. The Archdiocese made the mandatory report of abuse to authorities.

In May 2005, the victim wrote to the Archdiocesan Office of Child and Youth Protection to describe the impact of the abuse including recurring nightmares. He ended by saying that he and his family are "praying that you take my case seriously and DO-NOT try to bury the truth. The sanctity and dignity of the Catholic Church may, in part, very well depend on this." An Archdiocesan memorandum said that Bevan "denied any wrongdoing" when confronted but said he befriended the victim who he called a "loner." Bevan also acknowledged taking the victim to the cabin four or five times and said it was possible that this victim had stayed overnight, but he could not remember. Bevan denied ever giving children alcohol but acknowledged that the boys had streaked in front of the adults, saying he was "surprised" when they did so. He said the victim helped him out with projects after school. An Archdiocesan memorandum described the handling of the victim's report of abuse. Explaining why the Archdiocese deemed the victim not to be credible, (Blacked-Out) said that Bevan had not started at St. John until June 1974, and that the victim had left the school in the middle of the 1974 school year. It said the investigation included interviews with a teacher and another priest, and that neither recalled anything unusual occurring at school or the cabin. In fact, according to notes of the interview of the priest, (Blacked-Out), who was a close friend of Bevan and who "spent a considerable amount of time at the cabin," (Blacked-Out) said that children were present at the cabin, as was alcohol. Despite the confirmation by Bevan that he knew the victim, that he took the victim to his cabin multiple times, that children streaked naked at his cabin, the recollection of the victim's parents that their son went to the cabin, and Bevan's friend's confirmation that children were present at the cabin, the Archdiocese deemed they "could not corroborate the allegation made by this individual and that no action against Msgr. Bevan was warranted at that time."

The Archdiocesan Independent Review Board discussed the reported abuse at the May 3, 2005 meeting. (Blacked-Out) was asked if the Archdiocese spoke to any adults, and she named (Blacked-Out) and (Official B) as having been at Bevan's cabin. It is the only reference to having been at the cabin and being interviewed about it. (Official B) said he went to the cabin on numerous occasions and never saw any abuse of alcohol or "propensity to have children around." The victim was described as a "very poor historian" and Bevan was described as "forthright." The Independent Review Board asked for further investigation. After the Archdiocese took one additional investigative step and spoke with a woman, whose name was provided by Bevan, who went to the cabin with her family and did not remember seeing children streaking, the Independent Review Board on January 19, 2006, stated that it was "satisfied with the investigation and determination that the allegation was not credible." The Archdiocese's memorandum further states that it reported the allegations to the Frederick County State's Attorney's Office, which said it "would not pursue the matter in any way unless and until the alleged victim contacted Frederick County directly." Bevan was allowed to continue as a pastor. One week after receiving the victim's report of abuse by Bevan, on February 25, 2005, Archbishop Keeler wrote Bevan a letter praising him for his service and asking if he "would be open to a period of additional service" at St. Patrick.

In November 2006, Cardinal Keeler named Bevan the Vicar Forane for the Western region of the Western Vicariate of the Archdiocese. On March 5, 2009, Archbishop O'Brien granted Bevan's request to remain at St. Patrick for another year. In June 2009, a man reported that he was sexually abused by Bevan in approximately 1976, when he was in 4th grade. He was an altar boy at St. John and Bevan took him to the Emmitsburg cabin three times. Prior to the first trip, there was an announcement from the teachers that a few boys would be selected to go to Bevan's cabin to do work there. Bevan drove the victim and another boy to the cabin. They did some work, but it felt like a pretense to the victim. The two boys slept in a small loft. At some point on the first trip Bevan came up into the loft, laid on his back, spread his legs, and smiled, but did not touch the victim. On the second trip, he was the only child there. Bevan blindfolded the victim with a bandana and forced the victim to perform oral sex on him. Bevan called this a "game." He then took the victim into the house on the property and gave the victim vodka and orange juice before again blindfolding him and forcing him to perform oral sex. On the third trip, he was the only child again. In the house and not the cabin, Bevan again gave the victim vodka and orange juice, and again blindfolded him and again orally raped him. Bevan told him not to tell anyone and then treated him meanly at school and the parish. After the third trip, the victim refused to continue serving mass when in church.

On July 1, 2009, a letter from Archbishop O'Brien wished "Monsignor Tom" Bevan a happy birthday with his "very best wishes." In August 2009, a man reported that he was sexually abused by Bevan at his Emmitsburg cabin "on dozens of occasions" between 1972 and 1975, when the victim was between 10 and 13 years old. At the time, the victim was a student and altar boy at Our Lady of Mount Carmel. He said that on "many trips," Bevan picked him up and slid the boy into Bevan's underwear so that Bevan's penis was touching the boy's buttocks. He said Bevan would then tickle him. The victim said this occurred approximately two dozen times. He also said that on one of his last trips to the cabin, he told Bevan that he wanted to call his parents and go home, but Bevan said it was "too late" and that he would have to come back to the cabin. The Archdiocese made the mandated report to authorities. That month, Bevan was asked again about reported child sexual abuse. He prepared written remarks and said that after thinking it over for six days he determined that he "could not have done this." He admitted taking boys to the cabin, sometimes alone, and sleeping in the loft with them. Bevan was placed on administrative leave and prohibited from acting as a priest, residing at St. Patrick or any former parish, and having any contact with minors. The Archdiocese also publicly disclosed the abuse allegations against Bevan.

Also in August 2009, another victim reported that he was sexually abused by Bevan. He went to Bevan's cabin on several occasions between 1971 and 1973, when he was 12 or 13 years old. The victim was an altar boy and choir boy at Our Lady of Mount Carmel at the time. Bevan asked him to do work at Mount Carmel and his cabin. At the church, Bevan tickled and wrestled with him while he had two other students hold him down. Bevan also tickled and wrestled with him at the cabin. While tickling or wrestling, Bevan would put his hands down the victim's pants and fondle him. The Archdiocese made the mandated report to authorities. The Archdiocese reached a financial settlement with the victim in July 2017. In September 2009, a man reported that he was sexually abused by Bevan when he was an altar boy at Our Lady of Mount Carmel in 1973 and 1974. He rode with other boys in the church bus to the cabin – all the new altar boys. His father was also there. All of the boys were naked, and many of the adult men were naked as well. Notes of the victim's account state: "Clothes taken off by other boys, toothpaste smeared all over penis, genitals, buttocks." A group of adults were sitting on the porch drinking beer. He found his father and they left in the middle of the night. The victim's mother said he told her that "Bevan asked boys to run around naked," and that "[a]nother priest was sitting and smiling." She witnessed Bevan rub his hands up and down her son's face at a different point. There is no indication that this was reported to law enforcement authorities or otherwise addressed by the Archdiocese.

Bevan was confronted again in October 2009. He said he began taking altar boys to his cabin in 1972. He said other priests, including William Simms, another child abuser described in this Report, were sometimes present. He said he also took boys to the cabin alone. He said the boys slept wherever they wanted in their underwear. He denied serving alcohol except crème de menthe on ice cream. He admitted wrestling and tickling the boys. When asked if he placed a boy inside his underpants, Bevan said "it wouldn't seem that it was something he would want to do." He said he did not remember one of the victims and at another point denied some allegations but could not remember if others had occurred. On November 9, 2009, the Director of the Office of Child and Youth Protection said to Archbishop O'Brien that they believed the reports of four of the victims were credible but did not address the allegations of the fifth victim. Bevan resigned on November 19, 2009. The Archdiocese permanently removed Bevan's faculties as a priest on November 19, 2009. Earlier that month Bevan had been staying with (Blacked-Out), who said in 2005 that he often visited Bevan at his cabin and never saw unattended children.

In November 2009, a man reported that he was sexually abused by Bevan in 1972 and 1973, when he was 10 and 11 years old and in 6th and 7th grade. Bevan invited him to the Emmitsburg cabin "on dozens of occasions." The victim was a student and altar boy at Our Lady of Mount Carmel at the time. He said that each year Bevan took two boys under his wing and made them his helpers. He and his good friend, who reported in August 2009, were chosen one year and frequently they went to Bevan's cabin together. They slept together in a loft area. Once with his friend sleeping nearby, he woke up on top of Bevan stomach to stomach. Bevan put him into his underwear so that Bevan's penis was touching his stomach. Bevan then rubbed his penis against the boy until he ejaculated.

The second time this happened the boy fought it. Bevan took him and his friend to Busch Gardens with the people who lived in the house next to the cabin. Bevan also took the boys to Catoctin Orchard, Indian Falls, and St. John the Evangelist Church. The Archdiocese made the mandated report. Bevan was charged on January 22, 2010, in the Circuit Court for Frederick County. The Archdiocese initially indicated it would pay his legal fees. There was also a legal defense fund independent of the Archdiocese. In a letter to a senior Archdiocesan official dated July 23, 2010, a priest asked for help with a defense fund for Bevan and said of the victim: "…as often happens, the accuser will not let the matter rest." Ultimately, on September 24, 2010, Bevan entered an Alford plea—admitting that the State had facts sufficient to prove his guilt, though not actually admitting the allegations—to one count of child abuse. He received a suspended 10-year prison 47 term and was placed on 18 months of home detention with five years of probation. He was also required to register as a child sex offender, undergo mental health evaluation and treatment, take polygraph examinations, and to have no contact with any victim or any unsupervised contact with anyone under the age of 16. In 2014, he was removed from the Sex Offender Registry. In October 2015, a woman reported that her deceased husband, a former deacon, was sexually abused by Bevan as a boy. An undated handwritten note in the Bevan file, with the name of the victim, said "skinny dipping with kids – nude beaches." (Blacked-Out) The Archdiocese made the mandated report to authorities.

During his assignments, Bevan had contact and interactions with other abusers. Bevan was assigned on a temporary basis to St. Mary Parish to help deal with the allegations against Belschner, a child abuser described in this Report. In September 1991, Bevan read a statement to the St. Mary Parish about Belschner's "decision to leave." In fact, Belschner, was not leaving of his own volition but was removed and sent to treatment because of reports of child sex abuse. In a letter to Bishop Murphy a month earlier, Bevan wrote that "[a]t the very least [Belschner] was imprudent in allowing young men to live in the rectory after some of the previous clergy problems here. That type of action was bound to be seen as being identified with previous residents' orientation, whether it was or not." He went on to say "[a]fter four weeks here I still do not see sufficient evidence to authenticate any of those types of accusations against him." In September 1991, Archbishop Keeler granted Bevan a leave of absence that he requested in February of that year for a sabbatical. (Blacked-Out) wrote on September 26th to tell Bevan that during his leave he had no faculties and could not perform any priestly function. Bevan and Robert Lentz, another child abuser described in this Report, attended Mount St. Mary's Seminary together and became "good friends," according to Lentz in a 1990 letter expressing his enthusiasm that he would be serving with Bevan at St. Mark's Church. Lentz became Bevan's Associate pastor at St. Mark in 1990 and replaced him the next year. On February 5, 1991, the Parish Council voted that Bevan be replaced at St. Mark; Lentz was present for that vote. Three days later, Bevan submitted his resignation and requested a sabbatical. In 1969, in a Official C 48 letter from Chancellor Porter White to William Simms, another child abuser described in this Report, White granted Simms' request and made Bevan and Lentz chaplains to the Baltimore County Police and Fire Departments along with Simms. In 2003, after his abuse was reported, Simms said that Bevan was one of a small number of priests he stayed in touch with. In 2009, Bevan said that Simms was a visitor to his cabin.

Bevan was a supervisor of Edward Heilman, another abuser described in this Report, for two years when he was a seminarian and intern at St. Mark, where he lived in the rectory. Heilman's child abuse described in this Report includes abuse at the seminary and at St. Mark. Bevan wrote a letter in October 1980 to Archbishop Borders recommending Heilman for priesthood. Ronald Mardaga, also a child abuser described in this Report, was a friend of Heilman's and abused a boy with Heilman at St. Mark. Mardaga was a student at Mt. Carmel High School when Bevan was there and considered Bevan a role model. Bevan became involved with the Boy Scouts in 1963 and served in various roles including Neighborhood Commissioner in the Eastern District Council in Baltimore, on the National Capitol Area Council, as Summer Camp Chaplain at the Broadcreek Memorial Scout Reservation, on the Catholic Committee for Scouting, and in 1981, was awarded the St. George Award by the Catholic Committee on Scouting. From 1992 to 1997, Bevan served as Executive Director of the Secretariat for Priestly Life and Ministry at the National Conference of Catholic Bishops (now the United States Conference of Catholic Bishops). He formed the Ad Hoc Committee on Sexual Abuse. In a January 1994 letter to the Archbishop of Baltimore, Bevan wrote:

"I could never have known that this whole problem of sexual abuse would become so consuming to the work of the Conference and diocese. However, I am very happy to have the opportunity to be helpful to [committee chair] Bishop Kinney and his work." In 1998, Bevan was awarded the Pope John XXIII Award by the National Organization for the Continuing Education of Roman Catholic Clergy. In December 1999, Bevan was elevated to the rank of Domestic Prelate with the title of Monsignor. Bevan received retirement benefits, medical insurance, and vehicle insurance from the Archdiocese until 2016. On August 16, 2016, Bevan was laicized. Bevan was listed as credibly accused by the Archdiocese in 2019.

10. Father Maurice J. Blackwell Date of Birth: February 27, 1946

Summary: In August 1993, a man reported that Blackwell sexually abused him over a three-year period when he was a choirboy at St. Edward's. Blackwell caressed his mid-section and buttocks, rubbed his nipples, and attempted to touch his genitals. Blackwell was confronted and denied the abuse but said that he engaged in sexual relationships with adult men. He was placed on administrative leave and his faculties were temporarily removed on September 8, 1993. The Archdiocese asked Blackwell to seek out evaluation and treatment at a church-run facility, the Institute of Living in Hartford, Connecticut, which Blackwell did. (Blacked-Out) reached out to the victim's mother, indicating that the Archdiocese would cover the expenses related to his therapy "since there is reason to believe that there may have been an inappropriate behavior on the part of Fr. Maurice Blackwell towards your son." The Archdiocese opened an investigation, and its pastoral response team "found the young man making the allegation to be consistent and credible." The victim also passed two polygraph examinations administered by law enforcement.

Shortly after the abuse became public, three additional men came forward in September 1993. An anonymous man reported that he was inappropriately fondled by Blackwell in 1972 or 1973, when he was around 20 years old. He met Blackwell when he was a student at Essex Community College and Blackwell invited him to St. Mary's Seminary to learn more about joining the Black Student Union. He put his hand on the man's thigh and genital area during the drive to St. Mary's. When they got to the seminary, Blackwell took him to his room and made sexual 50 advances that the caller rejected. The caller said repeatedly to "believe the child." A 41-year-old man reached out after reading Blackwell's statement in a Baltimore Sun article that he had "nothing to hide." The caller reported that Blackwell made unwanted sexual advances toward him in 1970 when he was 19 years old and Blackwell was a seminarian. The caller wanted to share his story to support the victim. Notes on the third person were not found. On September 24, 1993, (Official B) told Blackwell's psychiatrist that the three adults reported that Blackwell "either engaged in homosexual relationships with them or has made sexual advances to them. The earliest…dates back to 1970."

On September 24, 1993, (Blacked-Out) spoke to the psychiatrist treating Blackwell. The psychiatrist said that Blackwell continued to deny abuse of the victim and any "sexual acting out," but that the psychiatrist suspected Blackwell might be lying. He said it was not uncommon for patients to initially deny "certain behaviors," then later admit them. In a report from the Institute of Living dated October 25, 1993, and addressed to (Official B), the evaluators started by saying they understood that the Archdiocese wanted a "firm and unequivocal opinion of [Blackwell's] suitability to return to active ministry." The Director said a simple statement was not possible because of the complexities of his personality and the circumstances. "Given [Blackwell's] leadership in the African-American community as well as the intensely positive feelings of his parishioners, the situation remains potentially explosive and extraordinarily difficult. We have attempted to develop our understanding of what must be done on the basis of the needs of [Blackwell], the Parish, and the Archdiocese of Baltimore."

The report cautioned that Blackwell had a history of "homoerotic arousal coupled with poor judgment, lack of insight and impulsivity," which meant he may be at risk of "inappropriate sexual acting-out." It was the opinion of one psychiatrist that Blackwell may have abused the victim but Blackwell would not admit it. Blackwell harbored "pent-up rage" that could lead to "occasional episodes of sexual acting out." Their recommendation was that Blackwell "should not be returned at this time to independent ministry at Saint Edward's." They recommended continued psychotherapy, spiritual supervision, and regular meetings with the Archdiocese over a period of time so "that final decisions can be made in a period of three to six months." The evaluators went on to discuss the implications of civil liability and the possibility of embarrassment to Blackwell and the church. In subsequent correspondence, the psychiatrist reiterated the recommendations but then said he believed Blackwell was innocent and did not present a danger to children. Law enforcement authorities closed the criminal investigation of Blackwell without an indictment. Notably, however, law enforcement authorities did not drop the investigation because the victim's allegations were not credible; rather, they believed that the abuse was indicated, but that there was insufficient evidence to prove the case beyond a reasonable doubt. Police indicated that they had learned during the course of their investigation that several other boys may have been affected by Blackwell but that none were willing to be interviewed and that several teenagers lived at the rectory over the years. Law enforcement officials presented their findings to officials from the Archdiocese in September 1993.

Notwithstanding all of this information, in December 1993, Cardinal Keeler reinstated Blackwell's faculties and returned him to full-time ministry at St. Edward's Parish. Blackwell's reinstatement as pastor was conditioned on his agreement that he would no longer live at the rectory nor provide youth ministry and would meet with a priest support group and receive therapy. He would also report monthly to (Blanked-Out) on his activities. (Blacked-Out) Handwritten notes from February 1994 said: "At this point, parallel with Fr. J. Mascall case. Know that canonically obliged to return him to parish – otherwise an appeal which we would lose on the basis of the professional opinion which had been submitted." Notes in the same handwriting from March 1994 regarding Blackwell said, "[psychiatrist] – No proclivity to youth – Good program in Hartford" and "[psychologist]-Institute for Living Excellent." Another page from later in March said, "[psychiatrist] – No sign of attraction to youth – no compulsive abuse of youth – in the circumstances no problem with my decision…[psychologist] of St. Luke: Institute of Living is reputable – Others have been returned with far greater difficulties in history – The framework of support here is much stronger than usual."

In a letter published in the Catholic Review, the Independent Review Board disagreed with Keeler's decision to reinstate Blackwell, describing it as posing an "unacceptable risk" and faulting the Archdiocese for not making adequate disclosures regarding the reasons for the reinstatement. Keeler responded to that letter in June 1994 and told the Review Board that the Board did not have the benefit of reading the report from the Institute of Living or the benefit of speaking to Blackwell personally and knowing the support system which awaited him. He also indicated that Blackwell's 52 "burnout" may have been a contributing factor but that he was now addressing his personal needs. He also said the evaluation "revealed no clinical evidence of pedophilia or any syndrome which might indicate him to be a threat to minors," there was no corroboration of the abuse, and Blackwell continued to deny it.

In August 1998, Blackwell met with Cardinal Keeler and asked to return to St. Edward's rectory. Keeler said no. Blackwell said he would like to resume counseling and Keeler expressed surprise that he had stopped.

In September 1998, a man reported that he was sexually abused by Blackwell from the time that he was 15 years old until he was 26 years old. Blackwell was a seminarian at the time the abuse began. Blackwell masturbated him, orally raped him, and attempted to anally rape him. When confronted, Blackwell admitted to having had an "ongoing sexual relationship" that began when the victim was 16, recalling "approximately 15-20 incidents of sexual activity" with the victim between 1971 and 1975. Blackwell admitted he abused him at the seminarian's residence, at St. Stephen's Apartments, and at St. Bernadine Rectory. The Archdiocese ultimately entered into a settlement agreement with this victim for $90,000.

In October 1998, the Archdiocese released a statement regarding the reported abuse and announced that Blackwell had requested and been granted a leave of absence. The Archdiocese removed Blackwell's faculties to function as a priest. The Archdiocese appointed a parochial administrator for St. Edward's, but Blackwell remained "as a canonical matter, pastor of St. Edward Parish." Cardinal Keeler encouraged Blackwell to seek treatment at St. Louis Behavioral Medicine Institute and Blackwell agreed. On April 9, 1999, (Official A) met with Blackwell and the therapists who evaluated him. Blackwell insisted that his abuse of his victim who came forward in 1998 was a consensual relationship and demonstrated a "lack of empathy" for the victim. He denied the 1993 report. The therapists expressed concern with Blackwell's lack of remorse or empathy and his "compartmentalization of his sexuality." The child sexual abuse was called a "sexual boundary violation." (Official A)'s concern was that Blackwell did not disclose the most recent victim when the first victim came forward, which was a violation of trust. He said Blackwell could not return to ministry but the Archdiocese would assist him in transitioning to a new life. That support included paying for criminal defense counsel. In April 1999, Keeler wrote to Blackwell and emphasized that there was "no hope of [Blackwell] being able to return to priestly ministry, either in this Archdiocese or elsewhere." Although initially Blackwell indicated to Archdiocese personnel that he would resign his pastorate, he did not resign from St. Edward's. Instead, he filed a petition for recourse with the Vatican.

In May 2002, the first victim to come forward shot Blackwell, wounding him in the hand and hip. The victim admitted to shooting Blackwell, testifying at trial that he acted out of frustration for the lack of response to his accusations. It was also revealed at trial, that the victim had been anally raped by Blackwell. Cardinal Keeler testified and expressed regret regarding Blackwell's return to ministry in 1993. In December 2002, the victim was convicted of three misdemeanor weapons charges but acquitted of all felony charges.39 The revelation that Blackwell had raped the victim led the Baltimore City State's Attorney to reopen their investigation and, ultimately to prosecute Blackwell for three counts of child sexual abuse. In February 2005, a jury in Baltimore City convicted Blackwell on all three counts. The judge, however, granted Blackwell a new trial based on his ruling that there had been improper testimony about possible other victims. Prosecutors decided not to move forward with a new trial.40 In 2008, the Archdiocese entered into a settlement agreement with the victim for $70,000. In May 2002, a man reported that his brother was sexually abused by Blackwell. He wrote that the "indicators were obvious that [Blackwell] had issues involving young men." He wrote that while at St. Edward's, Blackwell had four young men in the rectory at one point and "could be seen picking up and discharging male prostitutes in downtown Baltimore."

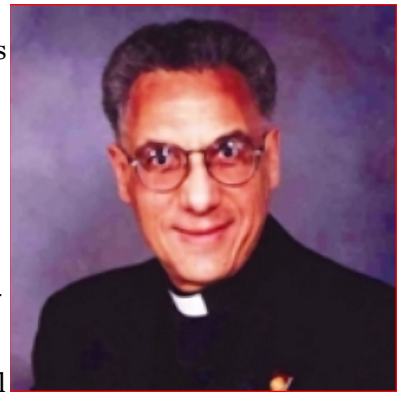
In August 2002, a man reported that Blackwell anally raped him when he was 17 and Blackwell was a seminarian at St. Mary's. Blackwell continued to have a sexual relationship with him for several years. The Archdiocese entered into a $35,000 settlement agreement with the victim in 2008. In August 2002, a second man reported that Blackwell sexually abused him approximately 10 times over the course of a year when he was 15 or 16 years old in the rectory at St. Bernadine Church. The Archdiocese entered into a settlement agreement with the victim in 2008 for $75,000. In August 2002, a third man reported that Blackwell sexually abused him as a teenager by fondling his genitals in the basement at St. Gregory the Great, in a bathroom on a church trip, and in the gym at St. Bernadine Church. Blackwell also anally raped him in a car. Also, in the summer of 2002, a man reported that he went to Blackwell for financial help around 1991 or 1992 (as an adult) and had intercourse with him. The victim went to the rectory several times asking for help, and on the third time he tried to refuse Blackwell, but Blackwell drew a gun and threatened to kill him.

In March 2003, a man reported that he was sexually abused by Blackwell when he was 17 years old. The victim met Blackwell at a high school retreat in Wilmington, Delaware, in 1981, at which point Blackwell listened as the victim described problems he was having at home. Blackwell invited the victim to contact him after the retreat, which the victim did in the following months. The victim began spending weekends at the rectory and eventually living there. Blackwell gave the victim a car, clothing, and many other gifts. The abuse started off slowly sometime in November or December 1982 and increased over time, consisting of touching and rubbing genitals, masturbation, and anal rape. According to the victim, the abuse took place at the St. Edward's rectory and on overnight trips they took together, including at

Blackwell's brother's home in Ohio. The victim stated that the only way to stop Blackwell's advances was to have another person present when the two were together. The abuse stopped in August 1983, when the victim married.

In June 2003, Cardinal Keeler asked Blackwell to resign as pastor at St. Edward. Blackwell refused. He was removed in August 2003 after the Archdiocese completed the canonical process for laicization. In 2004, the Pope dismissed Blackwell from the clerical state. The Archdiocese provided Blackwell with a compensation package "for transition" that included benefits through the spring of 2005. The Archdiocese also continued to pay for therapy for both Blackwell and his mother through June 2007, at which point the Archdiocese decided to continue to pay for his mother's therapy, but not Blackwell's. In February 2017, a man reported that he was sexually abused by Blackwell beginning in 1980 when the victim was 13 and continuing until he was 17. Blackwell orally raped him and abused him in the church rectory and in several vehicles. Blackwell gave him cash and Pabst Blue Ribbon beer and said if the victim told anyone about the abuse, no one would believe him and he would be damned to hell. In May 2018, a man reported that he was sexually abused by Blackwell beginning when he was 8 or 9 years old and a student at St. Edward's School. Blackwell forced masturbation and attempted to orally and anally rape the victim. In April 2020, a man reported that he was sexually abused by Blackwell from 1974 to 1976 when he was an elementary school student at St. Bernadine. In third grade, Blackwell came up and hugged him from behind on the playground. At a later point in the hallway, Blackwell held him and touched the victim's buttocks. Another time he was sent by a teacher to help Blackwell in an upstairs room. Blackwell orally raped the boy and said he would "show him his next time." Another time, Blackwell took him out of class into the gymnasium bathroom then masturbated in front of him. The final act of abuse was Blackwell fondling him in a stairwell. The Archdiocese made the mandated reports to authorities. Blackwell was listed as credibly accused by the Archdiocese in 2002.

11. Father Louis Bonacci (Jesuit) Date of Birth: 1942



Summary: In April 2011, the Maryland Province of the Society of Jesus (Jesuits) learned that Bonacci had sexually abused "a minor in a family home" between 1978 and 1982, when Bonacci was Assistant Director of Campus Ministry at what was then Loyola College in Baltimore. The abuse consisted of inappropriate sexual touching. There are no further details regarding this abuse, other than it having occurred in Howard County, Maryland.

The Maryland Province reported the abuse to the appropriate authorities, temporarily removed Bonacci from ministry, and the Province Review Board opened an investigation. During the course of the Jesuits' investigation of the initial abuse, a second victim reported sexual abuse by Bonacci as a child as well. The second allegation was reported to civil authorities by the Jesuits. There are no further details regarding this abuse, other than it having occurred in Columbia, Maryland. Upon the Province Review Board's recommendation, the Maryland Province permanently removed Bonacci from all ministry.

The Maryland Province issued a notice to all dioceses and institutions where Bonacci had worked alerting them to this abuse and the steps that had been taken with regard to Bonacci. Archdiocesan records indicate that Bonacci was placed on the Archdiocese's "do not hire" list on July 11, 2011. Bonacci left the Jesuits in 2014. Bonacci was listed as credibly accused by the Archdiocese of Baltimore in 2018, the Diocese of Scranton in 2018, the Diocese of Wheeling-Charleston in 2018, the Maryland Province of Jesuits in 2018, the Diocese of Charlotte in 2019, and the Archdiocese of Cincinnati in 2020.

12. Father John Bostwick (Diocese of Richmond, VA) Date of Birth: June 20, 1941

Summary: Bostwick grew up in Baltimore, Maryland and entered the Franciscans after high school but was unanimously rejected for vows because he "constantly managed to upset community life," according to a report prepared by the Bishop of Richmond, Walter Sullivan, in August 1997. Bostwick was subsequently accepted as a seminarian for the Diocese of Richmond, Virginia, and attended Mount Saint Mary's. After his ordination, he was assigned to Our Lady of Lourdes in Richmond in May 1969. In February 1972, Bostwick's request to transfer to the Archdiocese of Baltimore was granted by Cardinal Sheehan, and Bostwick was assigned to Ascension Parish in Halethorpe, Maryland. After two years at Ascension, Bostwick served for two years at Saint Rita Parish in Dundalk, Maryland, before leaving abruptly in 1976. He then spent nine years on the teaching faculty at Mount Saint Mary College in Emmitsburg, Maryland. While teaching at Mount Saint Mary, Bostwick spent weekends and summers at Saint Catherine Laboure Parish in Harrisburg, Pennsylvania. On March 11, 1985, Bostwick left Mount Saint Mary suddenly, and returned to the Diocese of Richmond.

A series of assignments to parishes in Virginia and Louisiana followed, each marked by conflict, until his suspension by the Diocese of Richmond in 1996. In 1987, Bostwick was instructed to undergo counseling, and in 1989 Bostwick was sent to the House of Affirmation in 59 Whitinsville, Massachusetts for a psychological evaluation. However, Bostwick refused to reveal the results of the testing, and was unassigned to a parish for a period of roughly one year. In 1990, Bishop Harry Flynn of the Diocese of Lafayette, Louisiana, informed Bishop Sullivan of the Diocese of Richmond that he would be happy to receive Bostwick and in 1992, Sullivan permitted Bostwick to go. Later in April 1992, Bishop Sullivan learned that Bostwick was evaluated while in Harrisburg with a finding that Bostwick "loved little children, but avoided older children, especially those in high school."

On April 5, 1996, a man reported to the Diocese of Richmond that Bostwick sexually abused him as a 12-year-old boy in 1980-1982. That abuse took place in Harrisburg, Pennsylvania while Bostwick was at Saint Catherine Laboure. As described in the Report of the Pennsylvania Grand Jury, "Bostwick befriended a family and eventually stayed overnight at their house. The family had a boy between 12 and 14 years of age. The boy drank beer with Bostwick and Bostwick fondled the boy's genitals.

Bostwick took the boy to St. Mary's Seminary when school was out of session. Bostwick fondled the boy's genitals while the boy was sleeping overnight. The last incident involved Bostwick attempting to have the boy touch Bostwick's genitals. The boy became scared and locked himself in a room. The boy remembered Bostwick becoming emotional, falling to the floor crying and apologizing to the boy. Bostwick expressed his regret." On April 16, 1996, Bishop Sullivan placed Bostwick on administrative leave and ordered him to return to Richmond.

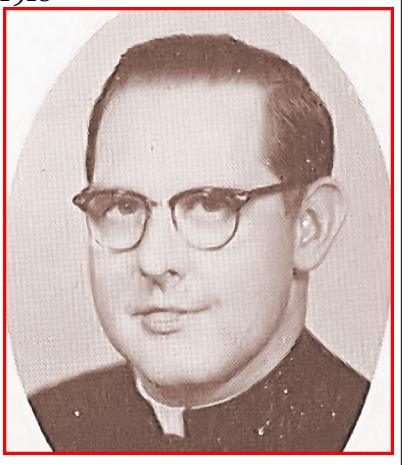
On August 6, 1996, another victim came forward. According to the Pennsylvania Grand Jury Report, "[d]uring the summer of 1987, the [victim] was between 14 and 15 years old and went to Bostwick's home in Virginia. Bostwick attempted to 'make genital contact with him' but did not persist when the then-boy rejected his attempt." The same victim later elaborated in 2002 that "he passed out from drinking alcohol while he watched a movie with Bostwick. He woke up in another room when Bostwick reached for his genitals, and he stopped Bostwick from making contact."

On November 20, 1996, Sullivan sent a letter to Bostwick refusing to provide financial support until Bostwick agreed to go to St. Luke Institute for psychological evaluation. According to Diocesan documents, in 2001 the Apostolic Signatura in Rome held that the Bishop of Richmond had improperly withheld financial support from Bostwick and awarded back pay from October 27, 1996, with interest, in addition to an ongoing requirement for financial maintenance. The Archdiocese of Baltimore listed Bostwick as credibly accused in 2019.

13. Rev. H. Cornell Bradley (Jesuit) Date of Birth: 1938

Summary: Reverend H. Cornell Bradley was a Jesuit priest who spent most of the 1960s and 70s as a teacher and administrator at Gonzaga College High School in Washington, D.C. In 1993, the Maryland Jesuit leadership became aware of allegations that Bradley sexually abused three individuals, including two 15-year-old boys, between 1968 and 1988. One of the three allegations was substantiated – that Bradley had a long-term, abusive sexual relationship with an adult woman. In response, Bradley was sent to a mandated residential psychiatric treatment program for several months by the Provincial of the Maryland Province of the Society of Jesus (Jesuits). "Health care" workers stated he was fit to return, and he returned to ministry in 1995 and was assigned to St. Joseph's University in Philadelphia, where he worked until 2006 as a campus minister and chaplain for the basketball team. In 2006, Bradley was accused of sexual abuse with an adult male that took place during the 1980s and he was removed from the ministry. Bradley acknowledged that he committed the abuse. In 2007, Bradley was accused of sexually abusing a minor in 1973; Bradley did not deny the allegation. In response, the Maryland Province of Jesuits sent hundreds of letters to institutions and communities where Bradley had served during his career requesting information about other 61 abuse. In January 2007, the Maryland Province of Jesuits notified the Archdiocese regarding the allegations against Bradley. Five additional complaints followed – three from Gonzaga students, including an accusation that Bradley inappropriately touched a 14-year-old student, and two from Bradley's time at St. Joseph's, involving a student and staff member. It is not clear from the records whether any abuse occurred in Maryland, or was limited to Washington, D.C. Bradley was listed as credibly accused by the Archdiocese after 2019.

14. Father William A. Braun (Sulpician) Date of Birth: January 4, 1918

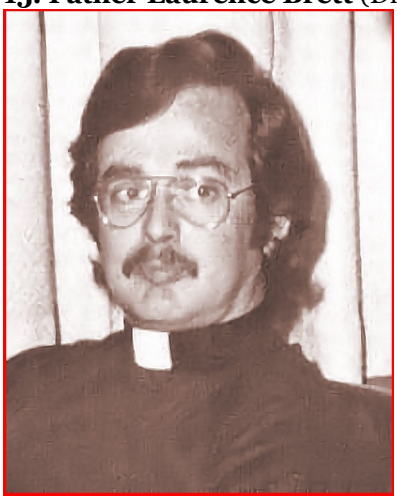


Summary: In 2002, a man reported that he was sexually abused by William Braun when he was a junior high school student at St. Dominic's School. Braun coordinated the junior high athletics at the parish school. In that capacity, Braun began cultivating a relationship with the victim, paying him special attention and urging him to consider joining the priesthood. Braun took the victim to ballgames, gave him rides in his car, and invited him to join Braun on two to three-week vacations in Cape May, New Jersey during the summers after his 7th and 8th grade school years, in 1946 and 1947. Braun also became controlling, telling the victim what he could and couldn't do if he wanted to become a priest.

The sexual abuse began during the first summer vacation after 7th grade. Braun made the victim sleep in a bed pushed up next to his. When the boy woke up in the morning, Braun's hand was between his legs. Braun also made the victim shower with him and touched the victim's genitals, sometimes under the guise of teaching good health habits. Once in the car, Braun told the boy to confess to him and admit any impure thoughts. While the boy was speaking, Braun touched his genitals and said "let me see if you're aroused." The victim asked him to stop and he did.

When Braun left to teach at St. Charles College, the sexual abuse stopped but the controlling behavior continued. Braun wrote the victim weekly and visited him regularly. Braun took the victim on a three-week vacation after 10th grade. The victim went on to become a priest and continued to encounter Braun. The Archdiocese entered into a settlement with the victim $35,000. The Archdiocese made the mandatory report to authorities. 63 Braun was listed as credibly accused by the Archdiocese in 2019.

15. Father Laurence Brett (Diocese of Bridgeport, CT) Date of Birth: March 1, 1937



Summary: In 1964, a teenage boy at Sacred Heart University in Bridgeport, Connecticut reported that Laurence Brett, the spiritual director at the University, orally raped him and bit his penis to prevent him from ejaculating, causing extreme pain and lasting injury. The Diocese of Bridgeport confronted Brett immediately and he admitted it was true. Brett said he had a "problem" and had abused another student at the University as well. Bridgeport Bishop Walter Curtis conferred with the Apostolic Delegate and decided to send Brett out of state. Curtis wrote an internal memorandum that said "hepatitis was to be feigned" if anyone asked why Brett was leaving. Brett was sent to "treatment" in New Mexico and supported financially by the Bridgeport Diocese. He also spent a few months in Sacramento, California in 1964. Curtis' knowledge of Brett's actions 65 and his callousness toward the victim's family is documented in the 2019 report of historical clergy abuse in the Bridgeport diocese. 41

In 1965, a 14-year-old boy in Sacramento reported that he was sexually abused by Brett and the Diocese of Sacramento reported it to the Diocese of Bridgeport. The Bridgeport Diocese Report includes a quote from a letter written by Chancellor John Toomey to Chancellor Cornelius Higgins in the Diocese of Sacramento in 1966. He wrote: "Father Brett was relieved of his assignment as Chaplain at Sacred Heart University here because of an incident of improper conduct. . . The small area of this diocese (633 square miles!) makes it very difficult for Bishop Curtis to plan on reassigning Father Brett here. Some other diocese where Father can resume priestly work is presently being sought. . . . I know that you will make very discreet use of the foregoing information, Monsignor Higgins, for the sake of Father Brett's reputation. As far as we can [as]certain, the full story of his trouble is not widely known." In 1966, a teenage boy reported that Brett made a sexual pass at him when Brett was a curate in Connecticut. Brett was a mentor and spiritual advisor to a group of boys known as "Brett's Mavericks." In a letter dated January 3, 1967, Rev. Thomas Fannon of St. Jane Frances Rectory wrote to Vice Chancellor Joseph Gossman. He said Brett, who was living in Pasadena, asked him to ask the Archdiocese to grant Brett faculties. He said as far as he knew Brett was a Bridgeport priest in good standing, "being at present on official leave to do research and writing for the International Committee for English in the Liturgy and the Bishops Apostolate on the Liturgy." Fannon added that Brett was assisting on weekends at St. Pius and (Blacked-Out). The next day, Vice Chancellor Joseph Gossman replied to Fannon and granted his request to give Brett facilities for "the duration of his stay in this Archdiocese." He said it is "understood that [Brett] will be assisting at St. Pius X Church on weekends." Brett filled out his personnel paperwork for Baltimore and did not account for his time in treatment. The only factors that could limit his assignments, he said, were physical health factors, including recurring hepatitis.

In May 1969, the Archbishop appointed Brett to do work for the summer at St. Patrick in Cumberland. In August 1969, Paul Love, Chair of the Archdiocese of Baltimore's Personnel Board, asked if Brett would like another assignment. Brett replied that he would prefer a residency assignment over a parish assignment so he would have time for his liturgical translations and because of his health. He requested St. Elizabeth's or a similar appointment. In November, the Archbishop wrote to appoint him to serve as Chaplain at Calvert Hall. In the early fall of 1973, four boys reported to their teacher, Charles LoPresto, that Brett sexually abused them at Calvert Hall. The Principal of Calvert Hall, Brother Stephen Pleva, was notified. The first boy said that Brett showed him pornography and orally raped him in the spring of 1973. The second boy said Brett abused him in the fall of 1973. The third victim gave few details. The fourth victim came late to class one day flushed and crying. He said he had been with Brett. (In 2008, one of the initial victims entered into a settlement with the Archdiocese for $80,000.)

LoPresto spoke to the Attorney General's Office in 2019. He started at Calvert Hall in 1969. In 1973, he was introduced to Brett, who appeared to be beloved by the students. They would hang around his office. One day, a student came to LoPresto and said that Brett invited him to his room in the Brother's

residence at night. Brett showed him naked women and said he shouldn't be ashamed of being sexually attracted because sex was beautiful. Brett then orally raped him. LoPresto debated what to do for a week when a second boy came to him. He said the same thing had happened to him but in Brett's office during the day. He said Brett took off his collar. The second victim said there were two other boys. LoPresto had all three speak to him. Afterward, during class a fourth boy came into class late in tears and said he had been with Brett. LoPresto walked out of class and straight to Talbot Ramsbottom, the head of the biology department. LoPresto told Ramsbottom that if Ramsbottom wouldn't do something that day, he would. Ramsbottom went to the principal, Pleva. Pleva spoke to the four victims with LoPresto present. At the end of the school day, he saw Pleva knock on Brett's office. Brett came to his door without a collar. LoPresto never saw Brett again. Calvert Hall did not tell anyone or make any effort to learn if there were other victims. The fourth victim spoke to the Office of the Attorney General in 2018. Brett was known to be "touchy feely." He hung around the student locker rooms and stood in the bleachers or at the observation window into the pool when the students were swimming. The students were made to swim in the nude. In his sophomore year, Brett was his adviser. During the first week of school, Brett called him to his office. In his office, Brett made him pull out his penis and Brett fondled him. Brett did the same thing the next week. Brett threatened to send him to Towson Catholic High School if he told anyone. Two weeks later, the school was told Brett had a family issue and he disappeared.

The school did not report the abuse to authorities, did not make a public statement, did not talk to other potential victims, and did not assist the victims they did know about. On October 18, 1973, Brett wrote a letter of resignation to the head of Calvert Hall, Brother Stephen Pleva, and said he had to leave to take care of his sick aunt who had "taken a new turn for the worse." He said he needed to be with her and had a commitment to conduct retreats for Air Force Chaplains in California. He also said that he had been asked to "extend [his] writings, and collaborate on liturgical books" for the Paulist Press (Share the Word). (Blacked-Out) has been consulting with me for some time in efforts to expand my work for the Archdiocese. … As he and I discussed last night (a discussion which helped me make this present decision) there is much else I can perhaps do." Brett finished by saying that he will always cherish his time at Calvert Hall and "each time I stand at God's alter [sic], I ask your prayers that I may finally become worthy of the sacraments I administer, and may faithfully live the Gospel he has called me to proclaim." In April 1976, Bishop Murphy wrote to the Notre Dame Motherhouse and said that because of Brett's "many talents and his expertise as a liturgist, I am confident that his services on behalf of the sisters will be mutually rewarding." He made no mention of the allegations of child sexual abuse or his treatment for pedophilia. The School Sisters of Notre Dame had asked for an official letter approving Brett's chaplaincy but Murphy said that because Brett was not a priest of the Archdiocese of Baltimore, the School Sisters of Notre Dame could deal directly with Brett.

Edward Egan, Bishop of Bridgeport, Connecticut from 1988 to 2000, met with Brett in 1990. He reviewed Brett's background and in 1991 decided Brett could continue acting as a priest under the auspices of the Diocese of Bridgeport. In a deposition, Egan was asked about the 1964 memorandum directing officials to lie about why Brett was being sent to treatment and Egan said that he wouldn't have made up an excuse about a priest but would have told anyone who inquired that it was none of their business. In November 1992, a man reported that he was sexually abused by Brett in New Mexico in 1966 when he was between 10 and 12 years old. Brett attempted to orally and anally rape the boy in his rectory bedroom. Brett told the boy no one would believe him. When they learned of the report, the Diocese of Bridgeport hired a private investigator to look into the background of the victim to see if he had a criminal record. Brett was confronted and denied that he abused the victim but admitted that he sexually abused a 16 or 17-year-old boy in Albuquerque at the Saint Therese of the Infant Jesus Parish rectory. He also admitted to two sexual "relationships" at Calvert Hall with high school students. He said it was reported to Bishop Murphy. He said the Archdiocese did not ask him to leave but his high school work was ended. In November 1992, (Blacked-Out) of Bridgeport wrote to Bishop Francis Murphy to notify him of an "allegation of misconduct" from Santa Fe in 1966 and 1967. He said he wrote to Brett, who was traveling outside the country, to come to Bridgeport to discuss it. He said they "have no reason to believe that the accuser…intends to take legal action of any kind, and there has been no publicity concerning the accusation."

In 1992, a man reported that Brett sexually abused him in in 1961 and 1962 at St. Cecilia's school and other locations including St. Mary's Seminary in Baltimore when he was between 13 and 15 years old. He was one of "Brett's Mavericks." Brett raped the boy orally twice and told the boy that fellatio was a form of Holy Communion. In 1993, he filed a lawsuit against the Diocese of Bridgeport and was ultimately awarded $750,000. In February 1993, a man reported that Brett sexually abused him in Sacramento in the 1960s. Handwritten notes from August 3, 1993, describing a phone conversation with Bishop Murphy and an unknown person, said Brett came to Baltimore after a stay at the Paraclete Center in New Mexico. He was sent by Bridgeport for "molestation of a minor, involved with a minor while on Pastoral Assignment from Paraclete – individual from San Diego – Cardinal Shehan aware of Larry's prob. and took him in sense of compassion." The notes went on to say "left Calvert Hall under cloud… the matter was dealt with internally at CHHS Archdiocese not involved." Brett met with Murphy in March 1993 and said that Egan forced him to sign for laicization. He said he did have a period of "mixed-up sexual activity," but he had been celibate for 10 to 12 years.

The Diocese of Bridgeport suspended Brett's faculties in 1993 and notified the Archdiocese of Baltimore. In August 1993, wrote to Brett and informed him that he did not have faculties in the Archdiocese of Baltimore. Brett disappeared in 1993 and was not found until 2002 by reporters at the Hartford Courant despite attempts by law enforcement and private investigators hired by the Archdiocese of Baltimore. In September 1993, a man reported that he was sexually abused by Brett from 1971 to 1973 at St. Jane Frances. Also in September 1993, Calvert Hall reported to authorities that the school had learned that several students may have been sexually abused during the early 1970s by Bret. In 1994, a man reported that he was sexually abused by Brett at Calvert Hall High School in 1969 and 1970. When he was 12 years old, the victim was taught religion by Xavier Langan (a child abuser described in this Report), and during class received a note from Brett to come to the Brother's House. He went and Brett began to talk to him about art, which the victim was passionate about. Brett then brought up a nude statue and asked about the victim's penis. Brett then left the room and returned with a ruler and tissue. He told the victim to take down his pants and orally raped him. He said that there were other victims. Approximately a month later, Principal Pleva called him into his office and yelled at him. The victim believed that Pleva wanted to expel him because of the abuse but there couldn't find a basis. Another victim of Brett's was expelled and he believed it was really because he was abused by Brett. The Archdiocese made the mandatory report of abuse to authorities in 1994. After he reported the abuse in 1994, the victim met with Cardinal Keeler. The victim asked why the Archdiocese would put a pedophile at Calvert Hall and Keeler said they thought Brett had "changed his ways." The victim entered into a settlement with the Archdiocese of Baltimore and the Diocese of Bridgeport.

In October 1997, a man reported that he was sexually abused, including oral rape, by Brett in the 1960s at his house in Baltimore and at a downtown rectory when he was 16 years old. He was not a Calvert Hall student. The Archdiocese made the mandatory report of abuse to authorities. In late 1997, the Archdiocese placed a statement in the Catholic Review indicating that Brett had been accused of sexual misconduct and asking that persons affected by abuse contact the Archdiocese and state authorities. The Archdiocese subsequently received reports from three more victims in December 1997, all of which the Archdiocese reported to civil authorities. The first victim reported that he was sexually abused as a sophomore by Brett at Calvert Hall during the 1969-1970 school year. Brett sent a note for the victim to come see him and when he did, Brett orally raped him. The victim had no contact with Brett before or after the assault. The victim entered into a settlement with the Archdiocese and Calvert Hall for $50,000. The second victim reported that he was sexually abused by Brett at Calvert Hall in the early 1970s Brett was his religion teacher and asked him to stay after class. Brett attempted to fondle him and put his face between the boy's legs. The boy left although Brett tried to block the door. The third victim reported that he was sexually abused by Brett during his sophomore year at Calvert Hall in 1975. He was in Brett's religion class. He was in Brett's office one day and Brett attempted to orally rape him. After the boy resisted, Brett threatened to fail him and treated him badly in class. In 1997, the Baltimore Archdiocese responded to questions from the press about Brett and said they were aware that Brett "had been accused of some type of inappropriate sexual activities prior to his arrival in Baltimore. Also in 1997, the Archdiocese hired an investigative service to locate Brett. They were unsuccessful.

In January 1998, a man reported that he was sexually abused by Brett when he was a sophomore at Calvert Hall in 1973. Brett called him into his office and said he might be gay. The boy said he was not. Brett said he could help him find out. Brett told him to sit down, pulled the curtains, and described in graphic detail heterosexual sex. He made the boy pull his pants down to show if he was aroused, then orally raped him. The boy avoided being alone with Brett again after the assault. The Archdiocese made the mandatory report of the abuse to authorities. The victim received a settlement from the Diocese of Bridgeport. In January 1998, a man reported that he was sexually abused by Brett when he was a freshman at Calver Hall in 1976. Brett came to the hospital where the boy was recovering from a car accident at the request of the boy's grandmother. Brett then visited him when he was recuperating at his grandmothers' home and took him to the School Sisters of Notre Dame Motherhouse and to his house. Brett showed him adult and child pornography then orally raped him on two occasions. In later years, Brett tried to fondle the victim. The Archdiocese made the mandatory report of abuse to authorities. In 1999, a man reported that he was sexually abused by Brett in the 1960s when he was 17 years old. He was hitchhiking and Brett picked him up and took him to Calvert Hall. Brett took him into his room and gave him alcohol, then orally raped him. Brett told him that God would not 71 mind him doing this because priests cannot marry and have a family. The Archdiocese made the mandatory report of abuse to authorities.

In 1999, two warrants were issued for Brett's arrest in Baltimore County and the FBI began to look for him. The warrants were ultimately withdrawn. In 2000, a man reported that he was sexually abused by Brett during his sophomore year at Calvert Hall in 1973. He saw a group of boys frequently hanging around Brett's office who looked like they were having fun. He joined the group and at some point, found himself alone with Brett in his office. Brett showed him a pornographic magazine then orally raped him. At a later date, Brett drove him to the Columbia mall then to the Brothers residence at Calvert Hall. Several Brothers saw Brett take him to his bedroom. Brett orally raped him again. Someone knocked on the door during the assault but left when no one answered. He received a settlement from the Diocese of Bridgeport. The Archdiocese made the mandatory report of abuse to authorities. In approximately 2000, a man reported to Brother Pleva of Calvert Hall that he was sexually abused by Brett when he was a student at Calvert Hall in the 1970s. Brett's office was the "cool place" to go smoke. On one occasion, Brett asked him if he had ever had sex or an orgasm. He then held up a "gay porno" book, in black and white, and asked the victim what position he would like. Brett then started to talk about Jesus and God, and then grabbed the victim's genitals. Brett told the victim not to say anything and the victim was "frozen solid" with fear. Brett knew he was scared. The victim wanted to be expelled and broke dress code rules in order to be thrown out. There is no record of his report to Pleva.

In 2002, a man reported that he was sexually abused by Brett at Calvert Hall but did not give details. Calvert Hall made the mandatory report of abuse to authorities. In 2002, a man reported that he was sexually abused by Brett at Calvert Hall in the 1970s. In July 2002, a man reported that he was sexually abused by Brett in the St. Pius X rectory when he was 12 years old. Brett pulled the boy's pants down and touched his genitals. Brett heard a noise and stopped. The boy escaped and avoided Brett. The Archdiocese made the mandatory report to authorities. In 2002, Brett was found by the Hartford Courant living in the island of St. Maarten in the Caribbean. He identified himself alternatively as a writer, businessman and CIA agent. The Courant also learned that during the many years that law enforcement were looking for Brett, persons in and connected to the Catholic Church knew his whereabouts and even visited him. The Courant reported and the Office of the Attorney General confirmed that Wayne Ruth, Chairman of the Basilica Historic Trust for the Archdiocese of Baltimore, was a friend of Brett, that Brett lived with him and his family for six months in the early 1990s before he fled the country, that Ruth helped him sell his house on Paca Street, and that Ruth visited him in the Caribbean in 1996. Brett was supported financially by the Paulist Fathers for whom Brett worked at Share the Word for almost twenty years. The Paulists sent checks to a Miami Post Office box and they were forwarded to an offshore company owned by Brett. The Paulists would say only that Brett was a contract employee. Two weeks in advance of the Hartford Courant article, the Archdiocese notified authorities that it had learned from Wayne Ruth that Brett had stayed with Ruth in the early 1990s and that Ruth had run into Brett on a beach in St. Maarten about six months earlier, and provided Ruth's contact information to authorities.

(Blacked-Out), who was regularly brought in by the Archdiocese and other Orders to evaluate and treat abusive priests, (Blacked-Out) described himself as a good friend of Brett from 1978 to 1987, when Brett lived in a house directly behind his. He saw less of Brett after he moved in 1987 but heard that Brett retired to Florida. Brett later told him that he moved to St. Maarten which was, according to (Blacked-Out), popular with Baltimore priests. visited Brett in the Caribbean multiple times and remained in email contact with him. Brett always seemed to have money and for a period of time lived in a house that belonged to a Baltimore family in St. Maarten. Additionally, two Bridgeport priests visited Brett in the Caribbean. In 2003, a man reported that he was sexually abused by Brett in the mid-1970s. In 2003, a man reported that he was sexually abused by Brett in 1977 and 1978 at Brett's house on Paca Street when he was 15 and 16 years old. The Archdiocese made the mandatory report of abuse to authorities. In 2003, a man reported that he was sexually abused by Brett at Calvert Hall in the 1960s. In 2004, a man reported that he was sexually abused by Brett in the mid-1970s when he was a student at Calvert Hall. In 2007, a man reported that he was sexually abused by Laurence Brett when he was between 13 and 15 years old, between 1976 and 1978. Brett picked him up in his car on a corner.

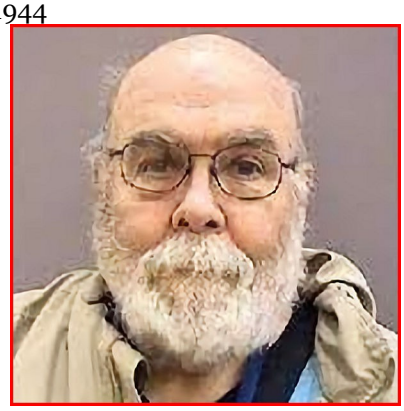
Then did it again few days later and took him to his house on Paca Street and gave him alcohol. The boy passed out and woke up to Brett anally raping him. Brett told him that he can't tell anyone. He said if you tell your father he will say you are queer. Brett raped him again at his house and once at the School Sisters of Notre Dame Motherhouse. He also orally raped him on a car trip. The victim avoided him after that when Brett drove through his neighborhood. The Archdiocese made the mandatory report of abuse to authorities. In the reporting letter, the Archdiocese said that Brett's whereabouts were unknown. Brett died in December 2010 on the island of Martinique. In 2011, a man reported that he was sexually abused by Brett in the mid-1960s in New Mexico when Brett was assigned to St. Theresa. The victim was an altar boy. He named a second victim who was deceased. The Archdiocese of Baltimore notified the Archdiocese of Santa Fe. An employee of the Archdiocese of Santa Fe said that it would not report the abuse allegation to authorities because Brett was dead. Later that year, the Archdiocese of Baltimore made a report of the abuse allegation to authorities in New Mexico. In 2019, a man spoke to the Office of the Attorney General about his experience with Brett. He was a student at Calvert Hall from 1972 to 1976 and was in Brett's religion class in his sophomore year. When confession was permitted outside the confessional, Calvert Hall set up a small room next to the chapel for Brett to give confession. The victim came into the room for confession and Brett moved his chair in front of the door. Brett said the victim looked strong and healthy and asked what he thought about sex with men. The victim said he never had. Brett put his hand on the victim's leg and began to move it up toward his genitals. The victim said if Brett moved another inch he would scream. Brett got angry and said "you can get out" and moved his chair from in front of the door. Brett was gone within two to three weeks. Brett was listed as credibly accused by the Archdiocese in 2002.

16. Father Frederick Brinkmann (Redemptorist) Date of Birth: August 21, 1949
Summary: Brinkmann is a Redemptorist priest who served as associate pastor at St. Michael's Church in Baltimore in the late 1970s. In October 1996, a man contacted the Archdiocese to report that he had been abused by Brinkmann in 1976-1977 when he was 16 years old. The victim's father had abandoned the family and as a result the family was destitute and turned to the priests of St. Michael's for assistance. Brinkmann aided the family, arranging for them to live temporarily in the parish's vacant convent and providing necessities. During this time, Brinkmann began to pay special attention to the victim, taking him to restaurants and buying him alcohol and marijuana. Brinkmann took the victim to meet his family and to Esopes Retreat House in New York. On one occasion at the St. Michael's rectory, Brinkmann convinced the victim to disrobe and then orally raped him. He said that it was "okay in God's eyes." Brinkmann then told the victim to fondle him but the victim said he wanted to leave. He never returned to the rectory and avoided Brinkmann from that day forward. The victim has suffered from substance abuse and has had marital troubles, because of the pain and confusion caused by Brinkmann's abuse. In October 1996, Redemptorist Order Provincial Superior George Keaveney wrote a letter to (Official B), stating, "I can assure you that there are no other incidents known to the Redemptorists," and that he had "absolutely no reason to question [Brinkmann's] veracity in this matter due to my knowledge of him over the years, and the openness of my interview with him." Brinkmann was listed as credibly accused by the Archdiocese in 2002.

17. Stephen Brotzman Date of Birth: April 3, 1968

Summary: In late August 2005, a female student at one of the schools at which Stephen Brotzman had taught accused him of sending inappropriate emails to her. According to press reports, the Archdiocese was investigating that report when, on August 31, 2005, Brotzman died at an area hospital. The day after Brotzman died, a student at the St. Louis School reported to the Archdiocese that Brotzman had sexually abused her in 2004 when she was 12 years old and attending a summer sports camp that Brotzman had run at another private school not affiliated with the Archdiocese. In an interview with the Office of the Attorney General in 2019, the victim stated that Brotzman had sexually abused her and also sent her sexually explicit messages on "AIM." She believed Monsignor Luca from the St. Louis school knew about Brotzman, and that Brotzman was "moved around" to several schools. The victim said she was aware of abuse of another victim at the Immaculate Heart of Mary. The victim entered into a settlement with the Archdiocese. She stated that she understood that Brotzman's death was the result of complications following an attempted suicide. At least two other victims reported abuse by Brotzman in 2006. Brotzman has not been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy on the credibly accused list.

18. Father Wayland Brown (Diocese of Savannah) Date of Birth: 1944



Summary: In 2004, Brown pleaded guilty in Montgomery County to sexual child abuse and battery. Brown sexually abused a 12-year-old boy from 1973 to 1975 while Brown was at seminary in Washington, D.C. and working at St. Rose of Lima Church in Gaithersburg, in the Archdiocese of Washington. Brown befriended the boy's mother and began to stay at their house and slept in the boy's bedroom. He fondled and raped the boy in the boy's bedroom, in the rectory of the church, and in Brown's dorm room at the seminary. Brown was also charged with sexually abusing the younger brother of the victim. Brown received 15 years' incarceration, with all but 10 years suspended and 5 years supervised probation. He was required to register as a sex offender. The Diocese of Savannah said the Maryland abuse were the first report of child abuse by Brown and that he was removed from his position in 1988 for "personality problems." However, a priest who worked with Brown in Savannah said Brown was removed in 1987 after parents complained about his "horseplay" with teenagers at a pool party.45 Another victim sued the Diocese of Savannah for abuse committed by Brown between 1978 and 1983 and beginning when the victim was 10 years old. The Diocese settled in 2009 for $4.24 million dollars.

In 2016, the Diocese of Savannah settled a second lawsuit involving Brown for $4.5 million dollars. Brown abused the victim in the 1980s when he was 13 years old and Brown was a priest at Saint James in Savannah. The lawsuit alleged that Brown admitted "indiscretions" with children to Savannah Bishop Raymond Lessard in the mid-80s. According to press accounts, law enforcement in Savannah said when they began investigating Brown, the Diocese of Savannah tried to "hide" him. In 1986, when detectives were trying to arrest Brown, the Diocese told Brown and arranged to move him to Maryland, where he entered St. Luke Institute for treatment. In 2017, Brown was living in Baltimore after completing his prison sentence for the Montgomery County case. The Archdiocese of Baltimore sent Brown a letter telling him that he was not permitted to be involved in any volunteer or employment activity within the jurisdiction of the Archdiocese or allowed on the property of the Archdiocese "other than to attend regularly scheduled sacramental celebrations."

In 2019, Brown pleaded guilty to nine charges, including six counts of child sex abuse, for sexual abuse that occurred in South Carolina in 1978 and 1988. The two victims were between the ages of 11 and 14 when Brown abused them. He was sentenced to 20 years' incarceration. In 1978, Brown befriended one of the victims and drove him on trips including to South Carolina. He raped the victim during those trips and the abuse continued into 1979. Brown was listed as credibly accused by the Diocese of Savannah.

19. Father Gerard Bugge (a.k.a Gerard Serafin) (Redemptorists) Date of Birth: June 4, 1943

Summary: In 1985, the Archdiocese learned that Bugge had been arrested for driving while intoxicated and having "sexual contact with a minor." Bugge picked up a 15- or 16-year-old boy who was hitchhiking, and sexually abused the boy prior to being pulled over by police in Baltimore County, Maryland. Bugge was convicted of one traffic offense related to this incident, but the child sexual abuse charges were dismissed. Bugge admitted to his superiors that he had engaged "in inappropriate sexual activities." The Archdiocese removed Bugge's faculties to perform ministry in the Archdiocese of Baltimire at that time.

A November 4, 2002 letter from Archbishop Keeler to the Vatican referenced this incident in part. The letter was a response to an October 18, 2002 letter sent by (Blacked-Out) of the Vatican to Keeler, after an initial publication of credibly accused members of the Archdiocese of Baltimore. The letter began with Keeler assuring (Blacked-Out) that "the website listing of the names of abusing priests has been deleted." Keeler wrote that "every name on the list had been carefully and repeatedly evaluated by a team of clergy and laity familiar with the sad cases accumulated through the years. No case was listed without a credible accusation; those cases that could not be established were dropped from an earlier list." Keeler then noted that, with respect "to the religious, there is documentary evidence for each case mentioned. Most have been dismissed from their institute, have died, or are retired. One former Redemptorist, Gerard Bugge, was in fact assisted by an attorney from the archdiocese in a plea bargain arrangement to avoid imprisonment after abusing a 16-year-old boy, an incident he admitted to his religious superiors, 80 to my predecessor, and to me on the telephone." Keeler then noted that Bugge was "infuriated" about his name being on the credibly accused list. Bugge's faculties to perform ministries in the Archdiocese of Baltimore were removed in December 1985. However, in June 1987, Archbishop William D. Borders granted Bugge permission to administer a baptism and to officiate at least two weddings. In the course of granting these requests, Archbishop Borders admonished Bugge, "I do expect you to ask for permission in each instance when you wish to engage in ministry here in the Archdiocese of Baltimore. I would also say that I do not think that it is wise for you to be doing this too often in the next year or two." In 1993, Bugge was again convicted of driving while intoxicated in Baltimore County, for which he served some time in jail. In 2018, a victim informed the Archdiocese that he had been raped by Bugge in approximately 1975, when the victim was about 8 years old. The victim was in Bugge's Sunday school class at St. John's in Severna Park, Maryland, when Bugge took him out of class, brought him into a closet, and forcibly raped the young boy. The victim remembered Bugge saying, "if you tell anyone, you will go to hell." The Archdiocese made the mandatory report of the abuse to authorities. In 2019, the Archdiocese agreed to a mediated settlement with the victim. Bugge was listed as credibly accused by the Archdiocese of Baltimore in 2002, and by the Archdiocese of Harrisburg in 2018.

20. Father Robert C. Callahan Date of Birth: April 9, 1931

Summary: In 1978, Callahan was civilly sued in a lawsuit alleging that he had an extramarital affair with a neighbor's wife, and consequently, "began a leave of absence in June 1978, from which point he never returned to active ministry in the Archdiocese." In 1988, a man reported that he was sexually abused by Robert Callahan from 1967 to 1974 from the age of 11 to the age of 18. Callahan raped him anally him on several occasions when he slept at the rectory. "Callahan encouraged [the victim] to drink large quantities of alcohol prior to engaging in sexual acts with him." The abuse occurred in various other locations including the victim's house, Callahan's house, St. Rita's Rectory, Christ the King Rectory, Callahan's car and houseboat, a Glen Burnie parking lot, and even the victim's parents' car. The victim believed that someone had to know about the abuse because of how often he slept in the rectory and because Callahan was so frequently around him at the church, at his school and in his house. "There was no way to get away from him."

Summarizing the meeting with the victim, (Blacked-Out) wrote, "I have no doubt that the young man is telling the truth, he seemed clearly hurt and resentful." In response to the victim's concerns about cover-ups, (Blacked-Out) acknowledged to the victim "that he was correct, the Church made mistakes in the past, but had a more enlightened picture of this disorder now." (Blacked-Out) also said that he had the impression that the victim "is capable of at this moment of making a case against 'the institution,' and against Callahan. What holds him back from public disclosure is his own shame and embarrassment." The Archdiocese did not make the mandated report to civil authorities until June 13, 2002. In September 1989, the victim met again with (Blacked-Out). (Blacked-Out)'s memorandum summarized the meeting as follows: [The victim] indicated that he had done some of his own investigation and found court records which indicate that a William Donald Borders had petitioned the courts to have the records of Fr. Callahan sealed on 10 May 1979. He also indicated that [he] knew instances when individuals in authority had been informed of Fr. Callahan's behavior towards him. These individuals included the principal of St. Rita's School and his own sister. He also indicated that his investigation had disclosed that Fr. Callahan had a DWI arrest out of state. He remains angry at the Church, sees a massive cover up, and continued attempts to protect wayward priests. He is distrustful of the Church and of me. I don't think that I have been successful in convincing him that I can be trusted enough to care for what happened to him or to understand the depth of the pain which he now feels. He stated once more his intent to write to the Archbishop and me and 'others,' who remain unnamed with detail of what happened to him. … Question: should there be some attempt made to examine more carefully the files of Callahan to ascertain if attempts were made to deal with some behaviors which were deemed abusive or inappropriate? Perhaps it is a good time now to ascertain if there is any indication in his file of accusations of the abovementioned type of behavior with other children.

Reverend Richard Wojciechowski was assigned to St. Rita from 1970 to 1972 and lived in the same house as Callahan. In 1990, he said that Callahan was close to many young people including the victim and his family. Callahan would play sports with the teenage boys, and take them out on his boat, sometimes on overnight trips. "They worshipped the ground he walked on." He confirmed that Callahan had kids in his room but didn't know if they stayed overnight. Wojciechowski later succeeded Callahan as pastor of Christ the King and heard rumors about Callahan and a married woman who stayed overnight in the rectory. In correspondence with the victim's attorney in 1990, the Archdiocese said that "[t]here is no indication of prior knowledge regarding inappropriate sexual activity." An undated "Summary of Facts" said "[a]lthough a lawsuit was threatened it never materialized, and the Archdiocese never contact [sic] about the allegation." In 2017, the Archdiocese reached out to Callahan to say that "[r]ecently, it has come to our attention that the allegations regarding child sexual abuse on your part were not reported to the Congregation for the Doctrine of the Faith as was required by canon law." The letter asked if Callahan "would be willing to voluntarily seek laicization" based on "how long you have been out of active ministry and that you have civilly married." During their communication, Callahan claimed that he met and married his wife after he left the ministry and believed he had been "exonerated" for the situation. He agreed to seek laicization and received it that year. Callahan has not been listed as credibly accused by the Archdiocese.

21. Father John Carney Date of Birth: May 19, 1931

Summary: Carney was ordained in 1963 and taught at Archbishop Keough beginning in 1968. He was a pastor at Our Lady of Victory from 1963-68 and again from 1970-72. In May 1972, Carney wrote the "Personnel Board" and requested a one-year leave of absence from the priesthood citing "personal reasons I care not to discuss." He received treatment for an anxiety disorder. Several months later, he wrote to an Archdiocesan official to say that he had not heard from the Personnel Board, but his doctor had told him that he could not remain in the priesthood. In an August 25, 1972 letter to Monsignor Francis Murphy, clinical psychologist Dr. William Urban provided a report detailing his evaluation of Father Carney. Dr. Urban described Carney as "emotionally disabled," "extremely dependent," and "pregenitally fixated," but indicated that he saw no reason for Carney to leave the priesthood. Dr. Urban recommended removing Carney from Our Lady of Victory and placing him somewhere that he could have a relationship with a "supportive individual" who was not a superior.

According to handwritten notes in the Archdiocese files, in 1974, Carney was unhappy with his placement at Caton Nursing Home. The notes indicated that Carney was assured his complaint would be kept confidential. Handwritten notes also indicate that Father Brendan Carr 85 suggested negotiating with Carney before re-assignment. The notes indicated that Carney should not be assigned to any role that involved "CCD" or teaching. In 1976, Carney wrote Monsignor Murphy with some ideas as to how he can reduce the financial burden on the church. Carney suggested that he receive an annual salary and that he move in with his "good friends" Maskell and Father Carr. In a memorandum dated January 6, 1977, and titled "Status of Father John Carney," Frank Lambert wrote to another Archdiocesan official with recommendations for placement. Lambert suggested that Carney be offered the opportunity to play a larger role in the health care ministry or become an associate pastor at St. Peter the Apostle. If Carney was resistant to those two suggestions, Lambert suggested "he should have a current psychological evaluation. The results would be shared with the Archdiocese. If this evaluation so indicates, he should be required to receive proper professional help."

Almost fifteen years later, in 1991, a woman disclosed that, in 1970 or 1971, when she was 10 years old, Carney fondled and kissed her on numerous occasions. Carney at that time admitted kissing the girl but denied any inappropriate behavior. In 1995, the woman again brought her allegations to the Archdiocese. In a letter written to Archbishop Keeler, the woman recounts that Carney would drive with her in his car and "rub [her] chest." He would also lie on top of her on the sofa in the Our Lady of Victory rectory. Carney would sit the 10-year-old on his lap and move her body so that it would rub against Carney's penis. The woman and her mother were interviewed by the Archdiocese in March 1995. The victim's mother said that she observed Carney put his hands up the victim's skirt and would often sit with the victim in between his legs. She reported that, although she did not tell anyone about the incident, she took steps to ensure that Carney did not have further access to her daughter. When confronted, Carney admitted that he "hugged and kissed" the 10-year-old girl in a "romantic fashion." Carney was retired in 1995 at the time of the second investigation. The Archdiocese made the mandatory report of abuse to authorities in 1995. In April 1995, a receipt from The New Life Center of Virginia "for professional services rendered to John Carney" was sent to Archbishop Keeler. The receipt indicates that neuropsychological and psychological testing was performed and lists a number of diagnostic tests given. The report detailing the results of these tests appears elsewhere in the disclosed files. The report indicates "diagnostic impressions" of psychosexual disorder NOS (Arrested sexual development); passive aggressive personality disorder; and paranoid personality disorder. 86 Redacted notes from an April 20, 1995 meeting of the Archdiocese of Baltimore Independent Child Abuse Review Board indicated that Carney was discussed during this meeting.

Carney's faculties as a priest were removed in April 1995. On August 30, 1995, (Official B) wrote to Carney asking him to "reconsider" attending a 1995 Convocation ceremony. "[D]ue to the allegations of child sex abuse which led to your decision to retire," (Official B) wrote, "it would place you in an awkward position to be present at the Convocation." (Official B) further said that the reason for Carney's retirement prevented the Archdiocese from recognizing his retirement during the celebration, and that because Carney lacked faculties, he would not be able to concelebrate at the liturgy. (Official B) thought this would lead to "many questions" from other priests that Carney "would find very difficult to answer."

In 2003, Archbishop Keeler wrote to the Congregation for the Doctrine of the Faith at the Vatican in response to a request for further information about Carney. The Congregation indicated that they had received a letter from Carney. Archbishop Keeler relayed the reports of abuse and that Carney retired in 1995. Archbishop Keeler provided his own opinion regarding whether Carney posed a risk to minors and his prospects for future ministry. As for the former, Archbishop Keeler noted that he harbors "sufficient concern" of re-offense that "future public ministry that in any way whatsoever requires interaction with minors simply cannot be an option." As to the latter, Archbishop Keeler described Carney's sexual abuse as "a past action that was at the very least exceedingly inappropriate and imprudent." Archbishop Keeler continued that "in the current climate of public opinion," to return a priest to public ministry who has admitted to inappropriate behavior with a child "no matter what that behavior consisted of, would be inviting public ridicule and reproach upon the Church."

In 2009, (Blacked-Out) wrote a memorandum to Archbishop O'Brien in response to a "request for background" on Carney. The memorandum recounted that Carney was a retired priest whose faculties were removed "after he admitted to sexually abusing a 10-year-old girl in 1975 at Our Lady of Victory." The memorandum also noted that Carney's name was included in a "2002 archdiocesan disclosure of priests who admitted or were proven to have sexually abused a minor." Attached to the memorandum are two letters, one from Carney's sister to the Archbishop, and one from the Archbishop to Carney. The letter from the Archbishop is dated January 12, 2009, and informed Carney that the Archbishop had "reviewed the information available concerning [Carney's] situation" and, accordingly, was denying Carney's request to "celebrate the Mass of the Resurrection" for Carney's siblings. The letter from Carney's sister was dated January 25, 2009, and expressed disappointment that Archbishop O'Brien declined to give Carney permission to celebrate the Mass of the Resurrection for Carney's siblings. Carney's sister offered her support for Carney, saying that she was "certain that our Good Shepherd holds John close to himself and is pleased with John's fidelity to his priestly call and his deep spiritual life regardless of legal decisions/actions of some of his shepherds in the church." In 2014, a memorandum to "file" from an Archdiocesan official indicated that Carney was wearing the Roman collar in public and holding himself out as a priest. Another Archdiocesan official said that he would meet with Carney to reiterate that he was unable to minister or present himself as a priest. According to a 2017 letter from an attorney, Carney physically abused a 6th-grade boy who was a student at Archbishop Keough during the 1960s. Carney beat the student's legs and feet with a rubber hose, punched the student in the stomach, and placed his hands around the student's throat. During the course of this investigation, the Office of the Attorney General spoke with a woman who reported that Carney was present when she was sexually abused by Joseph Maskell, another abuser described in this Report, as a child. The man who reported physical abuse at the hands of Carney was also interviewed and repeated his reports of abuse. He also reported being sexually abused by Maskell.

The woman who was sexually abused by Carney in 1970 was also interviewed. She confirmed her report of abuse and indicated that one incident of abuse occurred in a swimming pool. Father John Peacock, another abuser described in this Report, at Our Lady of Victory was informed of this incident. (Peacock was later credibly accused of child sexual abuse.) The parish was not informed and was told Carney was going on "a retreat." The victim said that when she was between 18 and 20 years old, she reported the abuse to the Baltimore County Police, Towson Precinct. She reported that Carney admitted the abuse on a recorded phone call, however, no prosecution was initiated. The victim reported that she met with the Archdiocese and they did not want to speak about the abuse. The victim reached a settlement with the Archdiocese in the amount of $50,000. The Office of the Attorney General interviewed Carney on January 28, 2019. Carney admitted abusing the 10-year-old victim and said that Cardinal Lawrence Shehan had advised him not to talk about it. Carney said: "You do stupid things in life, well, what are you gonna do?" He added that it was a "terrible thing for anyone to do." Carney was friends with Maskell, and reported that at some point between 1992 and 1994, Maskell confided that the allegations against him were true. When asked for additional details, Carney had none, and stated Maskell was "a very good person," and "kind to everybody." Carney was listed as credibly accused by the Archdiocese in 2002.

22. Monsignor John J. Corbett Date of Birth: August 15, 1881

Summary: In 1993, a woman reported that she was sexually abused by John Corbett at St. Mary, Star of the Sea School in South Baltimore in 1949 and 1950 when she was in the third grade. Another girl was present at least one of the times he abused her. Corbett asked her and another girl to come into his office and stand next to him at his chair. He then put his hands down her pants and fondled her. She said that she met a woman as an adult who was also abused by Corbett as a child. In 1993, a second woman reported that she was sexually abused at St. Mary, Star of the Sea, by Corbett in 1952 or 1953. In 2002, a woman reported that she was sexually abused in the rectory of St. Mary, Star of the Sea, by Corbett. She said: My mother used to go to the rectory to get Mass cards. I was with her in Father Corbett's office. I remember that I was wearing a white dress; I was in first grade. Father was sitting behind his big desk, and he called me over to stand by him. Then, I was partially hidden from my mother's view. With her right there in the same room, he put his fingers into my (under) pants and into me.

I remember standing there stiff as a board, looking at my mother, while Father Corbett carried on a conversation with her. A second incident occurred along the same lines. She said she remembered "the feeling of dread she experienced when she knew her mother was taking her to the rectory. 'I didn't want to go, but I didn't know what else to do.'" The third time he abused her was in the rectory's second floor TV room/study when she was 7 or 8 years old. The parish grade school nuns sent her and a 90 classmate "to clean Father's study." The classmate left the study ahead of her and Father Corbett called her back as she was leaving. He said, "You can't go yet; you have to say goodbye to Peter." The victim thought he was referring to St. Peter. However, when she walked back to him, she "saw that the priest had exposed himself."

In August 2002, a woman reported that she was sexually abused by Corbett in the rectory of St. Mary, Star of the Sea in approximately 1946. She was called out of class by her teacher to go to the rectory and help Corbett clean off his desk. She and another girl went up to his secondfloor office. He had a shawl on his lap, over his erection. He said he had an umbrella under the shawl. He asked the girls if they had bathed the night before and if they had a bowel movement that day before putting his hand under her skirt and underpants to fondle her bottom. The victim told Corbett that her mother said no one was allowed to touch her there. He said he could because he was a priest, but the victim said she would tell her mother and he stopped. He then put his hand into the underpants of the second girl. He told the first victim to turn her head, but she heard his labored breathing while he molested her friend. She told her mother who went to the principal the next day. She believed that her mother also spoke to someone in authority in the Archdiocese. Her mother apologized to her on behalf of Corbett but neither he nor anyone from the Archdiocese apologized to her. She also referenced another victim. She saw Corbett put his hand down her blouse. She said Corbett had a "long career abusing young girls." She was very upset that the Archdiocese had no record of her mother's report. In October 2002, a woman reported that she was sexually abused by Corbett in the rectory of St. Mary, Star of the Sea. When she was in the 1st grade, he put his finger inside her vagina. When she was 7 or 8 years old, he exposed his penis to her. On November 7, 2002, a woman reported Corbett sexually abused her in the 1940s. She attended Holy Cross School and "routinely walked her girlfriend home and, on the way, passed by St. Mary Star of the Sea Church and Rectory. [Corbett]… would often be sitting on the bench in front of the church and would exchange pleasantries with them." He would 'write backwards' to impress the girls. She would walk her friend home then walked back herself past Corbett. On one such trip, Corbett was still sitting on the bench and asked her if she would like a holy card. "Receiving a holy card was a big deal back then." She said yes and Corbett invited her into the rectory. Inside he put his hand up her dress and rested it on her thigh. She was confused and left immediately. It did not happen again.

In 2010, a woman reported that she was sexually abused by Corbett in 1946 when she was 6 years old at St. Mary's Star of the Sea. She said he "molested all the little girls at the school." She knew other victims including her cousin. In 2018, a woman reported that she was sexually abused by Corbett in the 1950s when she was in 4th through 7th grade at St. Mary's, Star of the Sea. She didn't remember how often the abuse occurred, but it happened in his bedroom. He took her hand and put it on his body, including his genitals. In 2020, a woman reported that a classmate told her that Corbett "put his hands under the classmate's skirt and put his hands under the classmate's underpants." The notes of discussion of John Corbett by the Independent Child Abuse Review Board are heavily redacted. The Archdiocese made the mandated reports to authorities. Corbett was listed as credibly accused by the Archdiocese in 2019.

23. Father Brian Cox Date of Birth: February 22, 1939

Summary: Cox was born and raised in Panama, and ordained to the priesthood in 1968. He focused his early career on working with the homeless, first working at a mission house called Resurrection House. From 1975 to 1978, he was a Chaplain at Archbishop Keogh High School, then became a parish priest at St. John in Westminster. In 1989, he left the parish on a sabbatical to work at Resurrection Farm, a rural homeless shelter outside of Westminster, though he still assisted at two parishes.

He was described around this time by another priest as a "nonconformist" and "difficult," but there were no known allegations against him at this time. In 1994, Cox admitted to a parish secretary that, fourteen years prior, he had briefly touched the genitals of a 13-year-old while wrestling with him under a blanket. The secretary told two (Blacked-Out) about the admission— (Blacked-Out) and (Blacked-Out). According to a 2019 interview with the secretary, (Blacked-Out) talked to Cox, who admitted to the conduct. The secretary said that when she told (Blacked-Out), he said that he didn't want to hear it. Neither (Blacked-Out) nor (Blacked-Out) ever reported the conduct to anyone. When it came to light later, (Blacked-Out) told the Archdiocese that it was not reported to him as a matter of child abuse; (Blacked-Out) denied that it was ever brought to his attention at all. The secretary eventually told a third person, who passed the information to the Archdiocese in 1995, a year after it first came to light. The Archdiocese then reported the allegations to the Carroll County State's Attorney's Office.

The first victim was identified, but no charges were ever brought related to him. When the Archdiocese confronted Cox with the report of abuse, he admitted to it, as well as to making a "sexual suggestion" to a second victim, an unknown child, and engaging in "improper sexual talk" 93 with a third victim, a 16-year-old boy. These three incidents occurred between 1979 and 1985. The Archdiocese reported them to civil authorities. The third victim told prosecutors that, rather than the mere "talk" that Cox admitted to, in fact Cox orally raped and fondled him in the St. John rectory on multiple occasions. Cox was placed on administrative leave and sent to receive inpatient psychiatric treatment in St. Louis. During that treatment, he admitted to having sexual encounters with "youths" three times between 1979 and 1981, two of which occurred in the rectory, and to having a general sexual attraction to 15-to-18-year-old boys. He also acknowledged having numerous sexual encounters with adult men. The psychiatric assessment noted that he frequently minimized his own conduct. After ten months of treatment, Cox expressed a desire to return to Maryland to live and work at Resurrection Farm. The Archdiocese told him that he should stay in treatment in St. Louis instead; they explicitly noted that doing so would help him avoid facing criminal charges. Cox ignored those instructions and returned to Resurrection Farm. He described himself in the Resurrection Farm newsletter as "still a priest, yet more hidden and private." The Archdiocese wrote to him to emphasize that he could no longer hold himself out as a priest. The Archdiocese also sent letters to Resurrection Farm and all pastors and nearby high schools stating that Cox had no faculties as a priest, that the Archdiocese did not approve of his return to Resurrection Farm, and that Archdiocesan schools and parishes were not to use Resurrection Farm. The Archdiocese continued to give Cox a $1,000 monthly stipend, health insurance, and access to a pension.

The 1995 reports of abuse did not result in charges at the time. The State's Attorney's office said they were unable to locate Cox to interview him, but it is not clear what efforts were made after he returned to Resurrection Farm. In its public statements at the time, the Archdiocese referred to Cox's conduct as merely a single allegation of misconduct with "a minor" (emphasis added), rather than as admitted conduct that involved three children. The State's Attorney's Office wrote to the Archdiocese accusing them of minimizing and mischaracterizing Cox's conduct. The State's Attorney's Office also said that, by encouraging people to report abuse to the church rather than the prosecutor's office, they were participating in a cover-up. In subsequent notices, the Archdiocese encouraged people to report to both the Church and to state authorities. The Archdiocese's statement regarding a single incident of abuse, and Cox's suspension, resulted in publicity. Starting in 1995, other individuals reported similar abuse and inappropriate interactions with Cox.

A fourth victim heard about it in 1998 and told his wife and mother about his own abuse by Cox. In 2002, that victim learned that Cox had never been prosecuted for the prior abuse, and he decided to report the abuse to both the Archdiocese and law enforcement. He reported that, for a period of six months in 1980, Cox took him swimming and then fondled him in the locker room. At the time of the abuse, the victim was a fifth grader and an altar boy. Notes from the Archdiocese about his notification said, "not sure if want to bring scandal at this time." It is not clear whether that note referred to statements by the victim or the opinion of the Archdiocese. The Archdiocese made the mandatory report of abuse, and these new allegations led the State's Attorney's Office to reopen the investigation into the 1995 reports of abuse.

Cox was indicted in 2002 for twelve counts of sexual abuse involving the third and fourth victims. In a recorded conversation with one of the victims, he claimed that he went to the Archdiocese for help in 1984 but was rebuffed. He pled guilty to one count of sexual abuse of each victim and served nine months in prison, starting in January 2003. His stipend and insurance were suspended when he went to prison. After his conviction, he was asked to resign and refused. The Archdiocese petitioned to laicize him involuntarily, and he was laicized by the Vatican in 2003. A fifth victim came forward to the Archdiocese in 2017 and was interviewed by the Attorney General's Office in 2019. He said that he was abused in 1987 and 1988, while he was 10 or 11 years old. He said that Cox fondled him while he was changing clothes and told him, "It's OK. This is normal," and called it "our special relationship." He said that the abuse happened multiple times over the next year and included oral rape and fondling. The stress was so great that he suffered facial paralysis and eventually made up an illness so he could go to the hospital. Victim 5 was an altar boy, like several other victims. The Archdiocese made the mandatory report of abuse to authorities. In addition to the victims of child sexual abuse, after the publicity in 1995, others reported experiencing inappropriate sexual conduct by Cox. A 20-year-old said he felt that Cox was trying to walk in on him while changing before swimming, and the mother of a 12-year-old said that he had talked inappropriately to her son about wet dreams in the shower but did not touch him. Another man said that in 1997, Cox confessed to him an attraction to young men. The Attorney General's Office interviewed Cox twice, on February 8, 2019, and April 25, 2019. Cox said that he was sexually abused in a confessional when he was 16 years old, and later became sexually compulsive with gay adult men. In the interviews, he admitted to carrying out multiple instances of abuse, including fondling multiple young boys and orally raping one. He acknowledged confessing the abuse to the secretary, and he said that he believed that (Blacked-Out) was also aware of it, though (Blacked-Out) never spoke to Cox about it. Cox also said that, sometime between 1985 to 1990, he told (Official C) that he "struggles with this," referring to pedophilia. He said that (Official C) told him, "You're a fine priest. Don't worry about it." Cox was listed as credibly accused by the Archdiocese in 2002.

24. Father Charles Coyle (Jesuit) Date of Birth: January 2, 1932

Summary: In 2002, a victim reported to Massachusetts authorities that Coyle sexually abused him and another boy in Newton, Massachusetts in the 1970s. According to the victim's lawsuit, Coyle befriended him when Coyle was a guidance counselor at Newton South High School and the victim was a student. Coyle took the victim to his house and orally raped him. Coyle was living with another boy who later died by suicide. Coyle worked in the Archdiocese of New Orleans in 2002 and his faculties were suspended by the Archbishop of New Orleans as news of the allegation arose and a lawsuit was filed in Massachusetts. In August and October 2003, two brothers reported that they were sexually abused by Charles Coyle, who was providing counseling to the older of the two brothers. The older brother reported that Coyle was providing counseling through a Catholic Charities program at the College of Notre Dame. The older brother was sent to Coyle to receive weekly counseling in 1965 when he was 16 years old in high school. Coyle first abused the victim at a building on the campus of the College of Notre Dame and later at Coyle's home in Woodstock, Maryland. Coyle initially 97 fondled the boy's genitals and later raped him orally then anally. Coyle was friendly with the father of the victims and would at times spend nights at their family home.

Several years later, the older brother was returning from a trip and asked Coyle for a ride from the airport. He was over 18 by that point. Coyle tried to initiate sex with him and the victim rejected his advances. Coyle was living in Boston at this time and working as a counselor in a public school there. Coyle was living with two teenage boys. Coyle sexually abused the younger brother in the 1960s beginning when he was 11 to 13 years old. The initial abuse occurred in the victim's home. Coyle tried to make the boy touch his penis and he resisted. Then on two occasions, Coyle got into his bed, fondled him, and orally raped him. Later Coyle drove the younger brother and another boy to a motel in Virginia where

he attempted to rape them anally. The younger brother was able to flee the motel room, but Coyle physically detained the other boy in the room. The younger brother was unsure what happened in the room, but he heard yelling and screaming inside the room. He did not know the name of the other boy. The Archdiocese made the mandated reports to authorities. In a 2003 memorandum describing a phone conversation between and Thomas Stahel, of the New Orleans Province of Jesuits, Stahel said Coyle was a member of that province and his faculties were suspended in March 2002. He said, "Coyle appears to have come to grips with his misconduct." Coyle was listed as credibly accused by the Archdioceses of Baltimore and the Jesuit Order in 2018. He was also listed as credibly accused by the Archdiocese of New Orleans and Boston.

25. Father Fernando Cristancho (Diocese of Istmina-Tadó, Colombia) Date of Birth: July 15, 1956

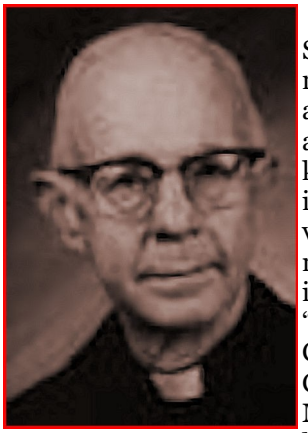
Summary: Cristancho was born and ordained in Colombia, South America. He moved to the United States in 1994 and was assigned to Good Shepherd in Alexandria. He left after three years "among accusations that he had disbursed church funds for personal expenses to a woman parishioner with whom he allegedly had an affair," according to a 2007 Court of Special Appeals46 unreported opinion in his custody case discussed further below. He entered the Loyola Pastoral Counseling Program where he met Father Kenneth Farabaugh who arranged for Cristancho to assist at St. Ignatius. (Farabaugh was later credibly accused.) When the Archdiocese of Baltimore granted faculties to Cristancho, they knew that his faculties had been revoked by the Arlington Diocese in 1997. The official reason was that he "showed a lack of steady pastoral programming" but the Arlington Chancellor said orally to the Baltimore Office of Personnel that there was a sexual indiscretion as well and recommended against granting faculties. The Office of Personnel spoke to Cristancho, his lawyer, the pastor in Arlington, and a nun who worked with him in Arlington. All said the rumors of a sexual indiscretion were without merit.

In 2001, Cristancho, while a priest at St. Ignatius, traveled twice to Colombia with a woman so that she could be artificially inseminated with his sperm. She became pregnant and gave birth to triplets later that year. He continued to serve at St. Ignatius and did not tell the church about the children. According to a public statement made by the Archdioceses in 2008, in July 2002, Cristancho refused an assignment to another parish "which led to the revocation of his faculties to minister in the Archdiocese of Baltimore on July 8, 2002…It was subsequent to the revocation… that the Archdiocese learned that Cristancho had fathered triplets… and much later that he was accused and found by a court to have sexually abused two of his children." On July 10, 2002, Cristancho met with Cardinal Keeler and told him that he fathered three children through artificial insemination. In 2002, a man met with (Blanked-Out) of the Archdiocese to report mental abuse by Cristancho between 2000 and 2002. When he didn't hear back after four weeks, he reached out again to the Archdiocese. He described mental abuse and being bullied to give Cristancho $3000, his car, provide gifts for his family, marry his sister for immigration purposes and provide housing to his family members. He described himself as a victim of the devil within the Archdiocese and described the child sex abuse scandal as evidence of the devil's work. In September of 2002, Cardinal Keeler wrote to Bishop Llano-Ruiz of the Diocese of Istmina-Tadó in Colombia about Cristancho. He listed a number of issues beginning with Cristancho's "exaggerated manner of celebrating Eucharist," pressuring parishioners to give him money, his refusal to accept another assignment in western Maryland, and his secret in vitro fertilization of a woman. He did not believe Cristancho should continue in active ministry and asked for guidance because Cristancho refused to return to Colombia. In November of 2002, Bishop Llano-Ruiz wrote to Cardinal Keeler that he believed Cristancho "had problems in the two previous archdioceses, and those are the reasons for which he left. I am not clear what type of problems he had, except for what he himself wrote in his letters." He recommended that Cristancho now be laicized. In December of 2002, Cardinal Keeler responded that he had counseled Cristancho "to apply for a dispensation from the obligations of the clerical state" and

indicated that he believed he should forward the case to Bishop Llano-Ruiz for presentation to the Holy See.In 2003, the mother of Cristancho's children became concerned about a possibly inappropriate relationship between Cristancho and a boy he tutored in Spanish, who stayed overnight with him. She filed a police report. In 2005, she became concerned that Cristancho sexually abused one of their two sons when he told her that Cristancho "tells me to play with my pee pee so it could get big and then he puts it in his mouth." She spoke to the family physician but neither she nor the 100 doctor told anyone else. The next year, the boy told a family friend who was babysitting that his father put the boy's penis in his mouth. She told her pastor who contacted the Archdiocese and they notified authorities. The Maryland Department of Social Services investigated and determined that sexual abuse by Cristancho was "indicated" for both of his sons. In 2007, Cristancho's petition for custody was denied and that denial was upheld by the Court of Special Appeals on the grounds that he sexually abused his children. In February of 2009, Archbishop O'Brien wrote to Bishop Llano-Ruiz to advise him of the state court findings and suggest that he "may wish to consider taking appropriate penal action permitted under Church law."

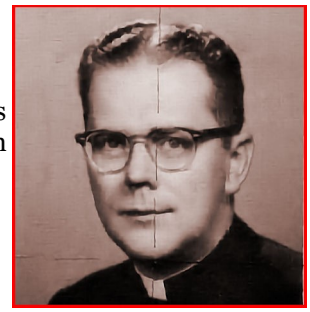
In 2010, the Archdiocese wrote to Cristancho that because of the Department of Social Services finding of child sexual abuse, he is not permitted to be involved in any way with volunteer or employment activity at any institution within the Archdiocese or allowed on any parish premises while children are present or any parish sponsored events involving children. He was told he is not allowed on the premises of St. Ignatius Church at any time. He was allowed to participate in the Eucharist and other sacramental celebrations except at St. Ignatius. In 2016, the Archdiocese was contacted by a man who said he was sexually abused by Cristancho beginning in 2002, when he was 11 years old. Most of the abuse occurred at Cristancho's house in Harford County. Cristancho was a friend of the victim's grandmother and stepfather and also spent time with the victim on vacations and at houses of victim's family members. The victim slept overnight at Cristancho's house and said Cristancho shared a bedroom with his young children. At the beginning of the abuse, on a camping trip, Cristancho shared a tent with the victim and put his leg between the victim's leg. The abuse progressed to fondling and ultimately Cristancho raped the boy both anally and orally. The boy was terrified and stopped speaking to his family. The Archdiocese made the mandated report. In 2017, Cristancho went to a pharmacy and used photo printing equipment. An employee saw naked pictures of children and made a report to law enforcement. Federal law enforcement opened an investigation into Cristancho. He ultimately admitted to creating nude images of five victims. On May 11, 2022, Cristancho was sentenced to 22 years in federal prison for child sexual abuse. Cristancho was listed as credibly accused by the Archdiocese in 2002.

26. Father Robert Cullen (Jesuit) Date of Birth: 1926



Summary: According to public records, in the 1960s, the mother of a victim reported to the Maryland Province of Jesuits that her daughter had been sexually abused by Robert Cullen when she was between 8 and 14 years old. She also told her brother, a Jesuit priest, and Father Allen Novotny. Both men acknowledged receiving the report but no action was taken to notify authorities, identify additional victims, or restrict Cullen's access to children. In 2005, the victim herself reported to the Jesuits about Cullen's sexual abuse. The Jesuits made the mandated report. The abuse occurred at the victim's family's home in Baltimore County, and according to the victim, her mother caught Cullen "in the act." The Jesuits have reported that there were multiple victims of Cullen during his time at Loyola Blakefield but have not provided details. Cullen was listed as credibly accused by the Archdiocese in 2019. In 2019, the Maryland Province of Jesuits included Cullen on its list of "Jesuits with an allegation of an offense against a minor (anyone under the age of 18) that could not be fully investigated to determine credibility, but for which there is a reasonable possibility (semblance of truth) that the alleged offense occurred."

27. Father Joseph Davies Date of Birth: May 17, ??



Summary: Davies spent his career assigned to two parishes: St. Katherine's and St. Joseph's. He also spent ten overlapping years as a chaplain at Calvert Hall, over thirty years as a chaplain for the Boy Scouts, and almost thirty years as a chaplain in the prison system. Davies sexually abused at least eight boysin the 1950s and 1960s who were either students at Calvert Hall College, connected to St. Katherine's parish, or connected to St. Joseph's parish. Although he was elevated to Monsignor and praised publicly by the Archdiocese during his career and at the time of his retirement, he resigned in 1990 after serious concerns were raised about his use of funds at St. Joseph's. An audit conducted by the Archdiocese found significant deficits including $20,000 missing in parishioner contributions to a building fund. He was also questioned about the large sums he transferred to a man he brought to live with him, whom he met in his prison work. The reports of sexual abuse began soon after his death in 1993. In 1993, a man reported that he was sexually abused by Davies from 1952 to 1956. It began when he was an altar boy at St. Katherine's. Davies was in charge of the altar boys and gave out written punishment for misbehavior. When the boy didn't complete his assignment in time, Davies took him to another part of the rectory and raped him anally. The victim described his bloody underwear. The second time, the boy said he would tell his mother but Davies became aggressive and said he wouldn't be believed. When the victim told Davies he was hurting him, Davies said "it won't take long. I need this." Davies continued to rape him two to three times a month causing 103 intense pain and shame as well as medical problems. Later in high school he attempted suicide because of the years of abuse. The Archdiocese Independent Child Abuse Review Board discussed Davies at the November 1993 and April 1998 meetings but all notes were redacted. In December 1997, a man reported that he was sexually abused by Davies in the 1962-1963 school year at Calvert Hall. Davies called him out of math class three times that year and fondled him and kissed him on the mouth.

In October 2002, a man reported that he was sexually abused by Davies when he was a student at Calvert Hall. He grew up attending St. Katherine's Parish and after his father left, Davies stepped in to help the family. He assisted the victim with a partial scholarship for Calvert Hall. When the victim needed guidance about sex, his mother asked Davies to speak to him. He went to Davies' office at the school and Davies made him kneel in front of him. He made the boy take out his penis and held it while he spoke about sex. In 2003, a man reported that he was sexually abused by Davies in the 1960s in the rectory at St. Joseph's Church. In August 2003, another man said he was sexually abused by Davies when he was at St. Joseph's in the 1960s when he was approximately 10 years old. The victim lived a few doors down from St. Joseph and shoveled snow off the church sidewalks. On days of snow, Davies invited him to stay at the rectory between masses. Davies eventually took him on day trips and bought him presents. Davies once asked him why he didn't take communion and the boy said it was because he had masturbated. Davies persuaded the boy to come to the rectory and give a confession. During confession, Davies told the boy to describe his masturbation then Davies went into the bathroom and masturbated himself. Then Davies made him lie on the bed and masturbate in front of him. The abuse lasted for years until the victim was in his mid-teens. The abuse consisted of masturbation and Davies orally raping the victim. The victim described the impact on his life as "hellish" and he lost all trust in the Catholic Church.

In 2005, man reported to Calvert Hall that he was sexually abused by Davies when he was a senior at Calvert Hall in 1962. When he went to the school's weekly confession in Davies' office, he knelt down in front of a screen, behind which was Davies. Davies asked him to come and kneel directly in front of him. He then put his hands on the boy's face and kissed him on the lips. The victim described it as a passionate kiss lasting several seconds. The victim said he was "stunned, 104 shocked and frightened." He received a penance, left, and avoided Davies for the rest of his time at Calvert Hall. Because of that experience he stopped going to church for over twenty years. Calvert Hall made the mandatory report to authorities and forwarded a copy to the Archdiocese.

In September 2016, a woman reported that her husband was sexually abused by Davies in the 1950s and 1960s at St. Katherine's Parish and Calvert Hall College. The victim was a boy and adolescent in the 1950s and 1960s while attending St. Katherine as a parishioner and later a student at Calvert Hall. Upon learning of the allegations, the Archdiocese provided a self-reporting letter to civil authorities. The originating letter from the male victim's spouse includes sentiment of disappointment over her husband's loss of spiritual faith during his primary educational experience and its later effect upon his battle with prostate cancer. The letter also says that "[s]ending sexually abusive priests to other parishes is not an answer. This must be handled by civil authorities, not church hierarchy." The Archdiocese made the mandated reports. Davies was listed as credibly accused by the Archdiocese in 2015.

28. Father Richard Deakin (Capuchin) Date of Birth: 1955

Summary: Deakin was a member of the Capuchin Franciscan Order of the Province of St. Augustine. The Capuchins staffed St. Martin's parish in Baltimore and were accorded faculties by the Archdiocese of Baltimore. Deakin was assigned to St. Martin's in 1984 and his work included coordinating youth groups at St. Martin's and conducting social events. In 1990, a girl told her mother that Deakin sexually abused her beginning in 1985, when she was 13 years old. She and her family were parishioners at St. Martin and she participated in youth group activities. When she was in the hospital recovering from a major surgery, Deakin visited her and persuaded her to trust him and take him into her confidence. After she left the hospital he began to abuse her. He began by fondling her and within a few months he was raping her five times a week, at various locations including the priest's bedroom in the friary, his office, the church basement, Sunday school rooms and the parish automobile. After Deakin left Baltimore, he continued to abuse the victim, and came to visit her in Baltimore between 1987 and 1988. As a result of the abuse, the victim began to have nightmares and became despondent and suicidal, which resulted in her hospitalization. The victim's mental health continued to suffer, and she was diagnosed with major depression and post-traumatic stress disorder, which required ongoing treatment and hospitalization. The victim's mother called the police and in 1990, Deakin was arrested, charged, and convicted in Baltimore City for second degree rape and sexual abuse of a child. Deakin received a 106 20-year suspended sentence and a 15-year suspended sentence, respectively on each charge, to run concurrently, and 5 years of probation.

In 1992, the victim sued the Archdiocese and Capuchins and the suit was ultimately settled for $2.7 million. As part of the lawsuit, the Archdiocese requested that the victim's name be made public, but this motion was denied by the court. In defense to the lawsuit, the defendants maintained that the victim was guilty of contributory negligence because she did not report the abuse to either Deakin's superiors or the police. Through discovery, it was revealed that the Archdiocese and Capuchins were aware of additional sexual misconduct by Deakin. Specifically, in 1987, Deakin was summoned to the police department after a woman reported that he had sexually harassed her from his car on the street. Specifically, he said, "Hey babe, you got a nice ass. I have a nice dick." He then circled the block and said, "How you doing babe?" She replied that he was perverted and he left. She reported him to the police. According to a deposition of the woman, she said she did not press charges after someone in authority of the church contacted her and assured her that Deakin would get help. (Blacked-Out) Deakin admitted to the police that he had a problem with this kind of behavior as regularly as twice a week over the past year. The incident was discussed between Archbishop Borders, and Rev. Francis Fugini, Provincial Minister of the Capuchin Order, in an exchange of letters in February and March 1987. In the letters, Borders requested an evaluation of Deakin's background, and explained that his position is if Deakin has no prior history and if he remains in therapy, he will be permitted to continue to have archdiocesan faculties and to remain at St. Martin's. In response, Reverend Fugini advised he reviewed Deakin's file and spoke with Deakin's associates and "there is absolutely no indication of any previous history, not even a hint of any history in this matter." Fugini also said Deakin only shouted at women from his car when Deakin "was in street clothes and was off duty, relaxing." Borders said that if it is true that Deakin never "engaged in this behavior dressed in clerical clothes and was never recognized as a priest… then certainly the element of scandal is diminished." Deakin assured Fugini that he had not ever solicited anyone or engaged in any sexual activity and advised that there was not anything of this kind in his past.

According to the letters, Deakin sought treatment at (Blanked-Out), with (Blanked-Out). Borders expressed a desire to remain apprised of the diagnosis and treatment. The complaint alleged that when Deakin was transferred from St. Martin's parish, in June 1987, on the recommendation of , the Archdiocese and Capuchin personnel allowed Deakin to advise the parish members that the transfer was at Deakin's request and was in keeping with the normal practice of rotating clergy to different parishes. While Deakin was at St. Cecilia's, his superiors complained about the cost of numerous long-distance telephone calls he made to Baltimore, and, had they checked, church officials would have learned that he was calling the victim. The Baltimore Sun reported on the lawsuit, including depositions which revealed Deakin had been in training for the priesthood since age 13, and during his training, had been criticized by his superiors for repeated use of church money for X-rated movie theatres and pornography. After Deakin admitted his conduct towards the woman on the street in February 1987, (Blanked-Out) recommended that Deakin move out of Baltimore "relatively quickly," however, he was kept in his position until June, after which he was moved to St. Cecilia's in Rochester, PA. (Blacked-Out) described Deakin as having the "life pattern of an adolescent rather than an adult."

The Pennsylvania 2018 Grand Jury report described a letter from Deakin, undated, addressed to "Most Holy Father," in which he admitted the sexual abuse. "During my last year to sixteen months at St. Martins' I became progressively more sexually involved with a teenage girl in the parish. I had become friends with her and her family. Our relationship started by this girl and her brother accompanying me when I went out shopping or to the movies or to the park. Our physical contact progressed from occasional playful contact to kissing and petting to sexual intercourse. Deakin further explained that he believed that he and the victim were both "emotionally needy," and that he used her to gain a sense of power and to feel needed by someone "as a man." Deakin described it as "a very sick relationship," and added that "[n]o one was aware of the sexual behavior between myself and this teenage girl." According to a deposition conducted in civil litigation with the Diocese of Pittsburgh, which was reviewed by the Pennsylvania Grand Jury and discussed in its Report, Father Robert F. Guay of the Diocese of Pittsburgh, who served as the Director for the Department of Clergy Personnel, learned that Deakin had been charged in 1990 from a news article. No one from the Diocese of Pittsburgh reached out to the Archdiocese of Baltimore to find out additional 108 information, nor did they investigate whether any further sexual misconduct may have occurred at St. Cecilia's.47 In the summer of 1988, Deakin became involved with a parishioner from St. Cecilia's in Pittsburgh, whom he later married. Though reports indicate that Deakin was dismissed from the priesthood in 1989 it appears that a dispensation from Deakin's "sacerdotal celibacy" was granted on January 8, 1993. Deakin was listed as credibly accused by the Archdiocese in 2002.

29. Father Alfred Dean (Josephite) Date of Birth: January 27, 1960

Summary: In July 2000, an anonymous letter was sent to Cardinal Keeler from a parishioner of St. Francis Xavier that stated "A travesty is exactly what it would be if Father Dean is appointed [as head Pastor of St. Francis Xavier]. Father Dean's shortcomings are not a secret to all of us. There are some of us who are aware that Father Dean is a child molester and has a history of alcoholism." The Archdiocese sent the letter to the Superior General of the Josephites. Dean was appointed as head Pastor of St. Francis Xavier later that year. In April 2002, there was a meeting with Dean regarding his relationship with two teenage boys who appeared to be living with him in his rectory residence. Dean denied that the two boys were living in the rectory and denied any wrongdoing or inappropriate relationships. He was counseled to avoid driving them home alone or be alone in the rectory with them. 110 In July 2002, an anonymous letter was sent to the Baltimore State's Attorney's Office expressing hope that the Office was investigating "what happened to the little boys" living in the rectory with Dean. Also in July 2002, Dean was accused of making sexual advances on a 13-year-old boy, beginning in April of that year at St. Francis Xavier parish and continuing for three months. Specifically, he hugged the boy, kissed him on the cheek and lips and asked the boy for a "real kiss." According to a mental health professional who worked with the victim, he suffered "great emotional distress…[and] lost faith in the Catholic Church." The Archdiocese placed Dean on administrative leave, removed his faculties, and directed that he leave the rectory and reside at Josephite headquarters. In an initial press release after this disclosure, the St. Joseph's Society of the Sacred Heart noted that Dean was placed on administrative leave "pending an

investigation of an allegation of child sexual abuse." According to internal notes the investigation "revealed significant issues of concern about Father Dean's fitness for ministry with minors." Dean was indicted for the abuse but the charges were later dropped. The victim ultimately reached a settlement with the archdiocese in 2004. In August 2002, a young man who attended St. Francis with a parishioner told her that he recognized Dean from his old neighborhood. He said that Dean would "ride around Mount Vernon and pick up little boys" every Monday night. Dean never returned to ministry. Dean was listed as credibly accused by the Archdiocese in 2002.

30. Father Donald Dimitroff (Christian Brothers) Date of Birth: July 14,1953

Summary: In 1997, a man reported to the Christian Brothers that he was sexually abused by Dimitroff beginning in the early 1980s and lasting until April 1997. Dimitroff met the victim when the victim was a student and Dimitroff was a teacher at Bishop Walsh High School. Dimitroff admitted to a relationship with the victim but claimed he believed the boy was 18 years old. In addition to teaching at Bishop Walsh, Dimitroff assisted with computer classes at St. Frances Academy in Baltimore in the early 1990s. The Christian Brothers records indicate that the matter was referred in 1997 and investigated by the States Attorney's Office for Allegany County; however, the investigation was closed when the victim did not respond to police inquiries and no charges were ever filed. The Christian Brothers also informed the Archdiocese in 1997. The Provincial Benedict Oliver wrote to Cardinal Keeler on June 3, 1997, about the allegation indicating that the victim was probably a minor at the time the "violation of boundaries" began, that Dimitroff had assured him that he had no other "inappropriate relationship" or "violated boundaries" with any other minor and closed by expressing that "at least no charges have been filed, both parties are anxious to settle out of court, and I think the matter will not become public." Despite the abuse and Dimitroff's admission, he was allowed to reside at the Christian Brothers' residence on the campus of Calvert Hall High School until 2002. Dimitroff was listed as credibly accused by the Archdiocese in 2002.

31. Brother Fabian, Francis E. Dolan (Xaverian) Date of Birth: Unknown Death: Aug 8, 1975

Summary: In 1995, a victim reported that he was sexually abused by several Xaverian Brothers at St. Mary's Industrial School, beginning in approximately 1945. The victim was born in 1932, and the abuse occurred from 1945, when he was 13, until he was approximately 16. In 1945, a court sentenced the victim to "St. Mary's Industrial School, a 'reform school' for youths [sic] that was run by Xaverian Brothers in Baltimore City." Brother Luanus (Lawrence Meegan) raped the victim orally and anally in various places at St. Mary's Industrial school. He also took the victim and another boy to the school's pool or showers and watched them masturbate. Brother Benedict Joseph (Thomas F. Kelly) also raped the victim orally and anally in Joseph's room and outside on school grounds. Brother Fabian (Francis Dolan) raped the victim in the school infirmary on one occasion. Timothy McGrath, a Passionist priest who was Chaplain at St. Mary's Industrial School, touched the victim sexually in the school chapel. The victim named two other potential victims. He also described the physical discipline used at the school. The Archdiocese made the mandated report to authorities. Dolan was listed as credibly accused by the Archdiocese and by the Xaverian Brothers in 2019.

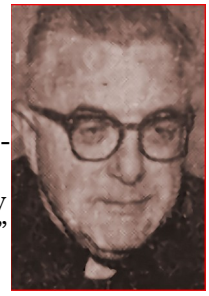
32. Father James Dowdy Date of Birth: December 3, 1943

Summary: Dowdy was ordained in 1969. He served in a variety of parishes until October 18, 1993, when he was placed on administrative leave following a report of sexual misconduct. Dowdy separated from the Archdiocese on April 14, 1997. The first report of misconduct by Dowdy was raised in November 1991. Notes from the time show concern for Dowdy's "interest in and behavior with boys." The notes describe incidents in which Dowdy grabbed or wrestled with a boy, and another in which a boy was heard saying "stop it" to Dowdy. One incident involved Dowdy grabbing a kid from behind "and would not let him go." Dowdy was questioned and acknowledged horseplay, but denied any inappropriate contact with children. He admitted he might have pushed one of the boys "against the wall" or "into the corner." He said he "grabs children's necks, shoulders or knees at pressure points, just fooling around." He asked who his "accusers" were and was told. He said he "suspected vindictiveness." The boys were

interviewed in the presence of their parents and said they were not abused. In September 1993, a man reported that Dowdy had sexually abused him between 1976 and 1984, when the man was between 16 and 24 years old. Dowdy kissed and inappropriately touched him on numerous occasions during that time. The abuse occurred when Dowdy was at St. Mark's and St. Jerome's. Dowdy was placed on administrative leave on October 18, 1993, and his ministerial faculties were removed. The Archdiocese made the mandated report to authorities and conducted a parish meeting at St. Joseph's, Dowdy's current assignment. In 1996, the Archdiocese agreed to pay the victim's counseling and medication costs. Also, in 1996, the Archdiocese agreed to continue paying for Dowdy's therapy but indicated that the living subsidy was under review. It was continued until 1997 when Dowdy began employment at the Social Security Administration, at which point the living subsidy was halted but health coverage was continued. At that time, the Archdiocese calculated it had paid $99,000 to Dowdy since 1992 exclusive of counseling and treatment, which cost an additional $60,000. The victim received less than $9,000.

Dowdy attended inpatient counseling at St. Luke Institute from January 1994 through July 1994, and continued receiving treatment through March 1997. During his evaluation at St. Luke Institute, Dowdy disclosed several additional instances of sexual abuse of a child. He described two specific instances. In the first, he acknowledged "tickling episodes" with an 11-year-old boy "that led to the minor touching his genitals." He said he had kissed and fondled that victim. In the second, Dowdy said there was a 14 to 16-year-old boy whom he fondled and kissed, and with whom he engaged in mutual masturbation. The identities of these victims are not known. Dowdy described other instances of sexual misconduct more generally. He described "mutual fondling" with a seminary student when he was teaching after being ordained. He reported "hugging and kissing male high school students" when they came to him for spiritual guidance. And he said that he had had sexual contact with many other males, both adolescents and adults, including a male sex worker who had come to Dowdy for counseling and to whom Dowdy gave money. The Archdiocese made the mandatory reports of this abuse to authorities. In February 2015, another man came forward and reported that when he was between nine and eleven years old—in the early 1980s—Dowdy tied a vestment rope around him and, while both were clothed, pressed his erect penis against the boy. The man said that Dowdy had done the same to other boys. The Archdiocese made the mandatory report of abuse to authorities. Dowdy was listed as credibly accused by the Archdiocese in 2002.

33. Father Robert Duerr Date of Birth: December 24, 1921

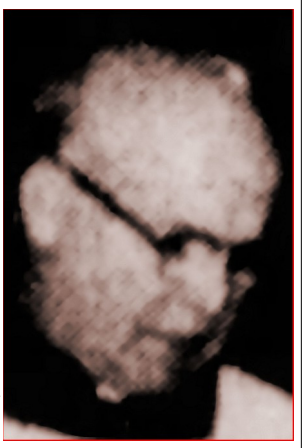


Summary: In 2002, a former nun who was assigned to St. Rita's Parish from 1952 to 1953, reported to the Archdiocese that during her time at St. Rita's when she was assigned to overseeing the sacristy, she had witnessed Duerr "fondling altar boys" who would have been in the third grade at the time. According to handwritten notes of a follow-up interview of the former nun, she saw Duerr sexually abusing a young boy, who she believed was about 8 years old. The former nun reported seeing Duerr with the boy "in sacristy prior to mass . . . [and Duerr] was inappropriately touching the young boy." The boy's pants were opened and Duerr was fondling him. The boy said nothing and Duerr acted like nothing happened. The woman could not remember the victim's name. The former nun left the Church in 1956 because of the occurrence of abuse. She had tried to report this abuse to the Archdiocese 6 years earlier, but was told there was nothing they could do since Duerr was already dead. In 2002, the Archdiocese reported the abuse of the unknown boy to the proper authorities, as required by law. In 2012, another victim reported to the Archdiocese that she was sexually abused by Doerr from the early 1950s through the early 1960s, beginning when she was approximately 7 years old and continuing through when she graduated from high school. The abuse occurred at St. Rita Parish in Baltimore, Maryland. The first rape occurred before the victim's first communion. Throughout the decade-long abuse, Duerr gave the victim gifts and treated her like his girlfriend. The victim 116 told a nun about the abuse at the time and she also believed Father Charles Muth, another priest at the parish, knew about the abuse, as his office was right next to Duerr's. The abuse did not end until the victim went away to college. The Archdiocese reported this abuse to the proper authorities, as required by law. Duerr was listed as credibly accused by the Archdiocese 2019.

34. Father John Duggan (Jesuit) Date of Birth: January 21, 1927

Summary: In 2002, a father reported to the Archdiocese that his son was sexually abused by Duggan while attending Loyola Blakefield in the late 1960 to early 1970s, when their son was 15-17 years old. The victim died in 1975. He met with Father Ed Glynn, former Prefect of the Maryland Province of the Society of Jesus (Jesuits), in 1993. Glynn told the victim's father that he confronted Duggan and Duggan admitted the sexual abuse. He also told him that Duggan was immediately being sent to a "Rehabilitation Center" in Canada for treatment. (The Center was the Southdown Institute, a treatment center for priests outside Toronto where the Scranton Diocese sent at least seven priests accused of child abuse according to the 2018 Pennsylvania Grand Jury Report.) The father said he recently met with Duggan and Duggan told him that he abused his son more than once. He also described a meeting in 2002 with (Blacked-Out), who told him about 118 two other allegations of abuse and that the Archdiocese of Baltimore was aware of the allegations. The Archdiocese denied knowing of the allegations before 2002. The Jesuits confirmed that they learned of the abuse in 1993 (Duggan was assigned to St. Paul's in Scranton), and that Duggan was sent for assessment and treatment. Neither the gap of five years from 1954 to 1959, nor the year of treatment at Sheppard Pratt in the 1960s was explained. According to the 2018 Pennsylvania Grand Jury Report, in 1993, Duggan was sent for a psychological evaluation and admitted to sexually abusing young children in his early priesthood. The family was assured by the Jesuits that the matter would be reported to appropriate authorities and that Duggan would never be returned to a position with access to children. Based on those assurances, the family did not pursue civil or criminal legal action. No records suggest that the matter was referred to law enforcement before 2002. The Archdiocese made the mandated report. A second man reported to the Archdiocese of Baltimore in 2002 that he was sexually abused by Duggan while the victim was an 11-year-old student at Scranton Prep in Scranton, Pennsylvania, in 1951. The abuse occurred in the faculty residence. He reported it to the Jesuit Provincial and civil authorities in 1996. Then Jesuit Provincial Glynn told him that Duggan had been accused in 1993 and sent for treatment. The victim learned that Bishop Timlin of Scranton allowed Duggan to return to active ministry after a period of treatment and confronted Timlin. Timlin said the decision was based on Duggan's statement that he didn't abuse any children in the Scranton and that he was assigned to a prison chaplaincy and not engaged in parish work. The victim learned that in fact Duggan was still permitted to minister in locations where he had access to minors, assisting local parishes with weekend masses, and confronted Timlin again. The Maryland Province of Jesuits confirmed to the Archdiocese that they had received a report of abuse in 1996. The allegations are described in the 2018 Pennsylvania Grand Jury Report. According to the Report a man reported to the Jesuit Provincial and the Scranton civil authorities in December 1996 that he was sexually abused by Duggan in the 1970s (this is likely 1951) when he was a teenager engaged in spiritual counseling at the Jesuit house in Scranton. After 1996, Duggan's ministry was limited to convents and prisons in the Diocese of Scranton, PA. The same victim reported in 1999 that he believed Duggan was participating in unsupervised ministry. The Diocesan Review Board recommended to Bishop Timlin that the only ministries that would be open to Duggan were the celebration of mass and the administration of sacraments in correctional facilities, nursing homes and convents. In May 2002, the victim again contacted the Diocese of Scranton and requested assurances that Duggan posed no threat to young people. Timlin then suggested to the Maryland Provincial of the Maryland Province of Jesuits that it would not be a good idea for Duggan to return to Scranton. Duggan was subsequently removed from the Jesuit Community in Scranton. According to correspondence from the Jesuits to the Baltimore Archdiocese, another victim, who disclosed in 1995 to the Society of Jesuits, was from Benin City, Africa. The records state there were allegations of 'inappropriate behavior' by Duggan when he was assigned to ministry there in 1981 to 1983. The Archdiocese of Baltimore listed Duggan as credibly accused in 2002. The Diocese of Scranton and the Maryland Province of Jesuits did not list him as credibly accused until 2018.

35. Father Frederick Duke Date of Birth: December 9, 1914



Summary: Duke committed multiple acts of child abuse at Shrine of the Little Flower in Baltimore, between 1944 and 1961. After a 47-year-old victim contacted the Archdiocese of Baltimore in 1988 notifying it that Duke had sexually abused him, the Archdiocese spoke to Duke who admitted to sexually abusing 26 children. Seven victims of sexual abuse ultimately came forward. The Archdiocese was aware of Duke's abusive actions as early as 1953, when two or three boys reported it to other priests. In response, Cardinal Shehan sent Duke to St. Mary's Seminary for "spiritual direction," after which Duke told Archbishop Keough that he would be "celibate" in the future. Duke himself and two other individuals confirmed in 1988 interviews that the Archdiocese—including Archbishop Keough himself—knew about the abuse in the 1950s. Monsignor White said that the church was aware during that period that Duke "had played around with boys." He said that "Keough did nothing." Bishop Murphy said that Cardinal Shehan once said, "too bad that Fred had problems with boys." There are no known records from the 1950s reflecting Duke's conduct or the Archdiocese's knowledge of it. Duke said that he began abusing boys again one year after his period of "spiritual direction" in 1953.

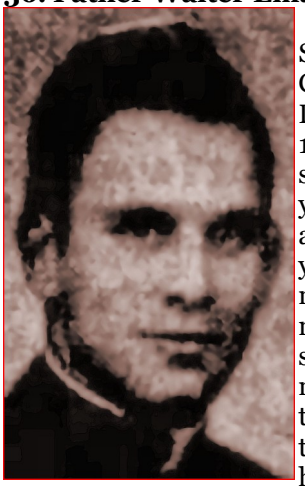
The Archdiocese was informed again about the abuse in May 1988, when a victim wrote to them describing abuse by Duke, whom he described as "diabolically unique" in his evilness. The abuse occurred when the victim was in the 7th and 8th grades, in 1953 and 1954. At the time the letter was sent in 1988, Duke was retired and living in a nursing home. When interviewed by 121 the church at the time, Duke admitted to abusing 26 boys between 1949 and 1961, including oral and anal rape. In preparing for their interview with the victim in 1988, the Archdiocese's notes say, "do not talk about any other children," "we will deny any liability," "we will not say that the church did not know," "maybe we could say that we have nothing in our files," "if a lawyer is present, express surprise," and "no history, nothing in files." In an internal memorandum from the same time period, (Official C) wrote "[w]e hope to explain Fred Duke's poor health and possibly even have [the victim] visit Fred Duke at [the nursing home]. Our thought is that Fred Duke is so contrite and honest about all this that a personal contact might diffuse the situation." That victim settled with Duke for $25,000. The payment came from Duke, and the settlement released both Duke and the Archdiocese. After the 1988 reporting and settlement, the church did not seek out other victims or make any public announcement, nor did they report the conduct to law enforcement. In a later-written internal report, the Archdiocese wrote that the 1988 "incidents were not reported [to law enforcement] because all of the victims were mature adults and Msgr. Duke had not had contact with children in some time." Presumably, the report means that the victims were "mature adults" at the time the abuse was rediscovered in 1988, not that the time the abuse occurred. The church did report some allegations to criminal authorities starting in 1993, though by then, Duke had passed away. The Archdiocese's announcement of Duke's death, in 1992, described him as "dearly loved and very dedicated." It made no mention of the abuse.

Another victim came forward in September 1993, a year after Duke died. That victim informed the Archdiocese that, in the late 1940s, Duke had abused him over two years by kissing him many times and fondling him once. As with other victims, Duke sent this victim to confession with another priest (Joseph Kenney, also an abuser described in this report), who swore the victim to secrecy and did not report the abuse. The same victim wrote to the Archdiocese in March 2001 describing his interactions with Duke starting in 1944 as a "horrible nightmare that remains with me to this day." He said that Duke fondled him, and when he confessed it to another priest, that priest told him to tell no one. The sexual abuse went on for two years, starting when the victim was 10 years old. In a later letter, he wrote that "it was impossible for me to escape him!" In September 2002, the Archdiocese made the allegations against Duke public, which led a number of other victims to come forward. In September 2002, a victim wrote to the church that he was victimized by Duke numerous times between 1961 and 1965, beginning when he was 11. He said that after each of those sexual encounters, he revealed the incidents to other priests in confession, but the priests "never once gave me advice to run, or to tell my parents."

Another victim notified the Archdiocese in September 2002 that in spring 1946, when he was 12 years old, Duke asked him whether he was growing pubic hair, and then locked him in a room and told him to wait for him. The victim, scared, jumped out the window and hurt his ankle, but he was never sexually abused. Another victim met with the church in October 2002 to describe his abuse by Duke. The victim said that Duke abused him starting in third or fourth grade, in 1946 or 1947. The abuse lasted through his freshman year in high school, which would have likely been in 1952 or 1953. The victim said that the abuse consisted of oral and anal rape two to three times a month, and occurred in the principal's office, in Duke's room, and in Duke's car. The victim told numerous church employees about the abuse, including other priests at confession. One of those confessors, Father John Tierney, eventually spoke to Duke about the abuse, and it stopped. There is no indication that Tierney or any other individual reported the abuse to any criminal authority or other church official. The victim said that he also reported the abuse to another priest in 1968, but that he was never contacted with a response.

In August 2003, a victim wrote a letter to Cardinal Keeler saying that he had been abused by Duke when he was in seventh and eighth grade, between 1949 and 1951. He stated that two or three times a month, during choir practice, Duke would take him to a private location to kiss and embrace him, and that Duke once made him show his penis. He said that Duke was obviously aroused during the encounters. He said that Duke was intimidating, and that he told him that such behavior was normal. Eventually, the victim told Duke that he was bothered by the conduct and would tell his mother, and Duke stopped. Another victim came forward in 2010 to say that Duke had kissed and fondled him on two occasions, when he was in 7th or 8th grade, in 1960. Frederick Duke was listed as credibly accused by the Archdiocese in 2002. The Archdiocese made the mandatory reports of abuse to authorities starting in 2002.

36. Father Walter Emala (Diocese of Memphis, TN) Date of Birth: June 14, 1925



Summary: Walter Emala was ordained in the Diocese of Nashville in 1952. Court documents relating to child sexual abuse lawsuits against the Memphis Diocese, unsealed in 2010, included materials about Emala. A handwritten 1959 letter from Nashville Bishop William Adrien to Emala said: "As things stand now, we cannot entrust you with another pastorate in the diocese unless you radically change. And I am quite convinced that no pastor will accept you as an assistant except under command, and that I do not want to do…Also, your episode with that boy you were keeping around there was a scandal to many of your people." Adrien said the Diocese had to pay $5,000 in bills as a result of Emala's conduct. In 1966, the Pastor of St. Ann in Bartlett, Tennessee, and the Director of Vocations wrote to Joseph Durick, the Apostolic Administrator, that Emala "seems to have an abnormal obsession regarding matters of their sex development and behavior… [Emala] takes young men on trips and insists on sleeping with them oftentimes in the nude. In these times, he tried to handle them in a sexual way." Emala made boys train and weightlift in the nude while examining them. When parents of two boys threatened to speak out, the Pastor at St. Ann advised them to avoid Emala. Emala was confronted and refused to end his associations with the boys. In April 1968, Durick wrote to Emala and said he could either take an extended leave of absence outside of Tennessee and keep his faculties or retire and lose them.

Emala chose extended leave and moved to Maryland to live with his parents. There is no evidence whether the Diocese of Nashville notified the Archdiocese of Baltimore of Emala's conduct. Soon after Emala arrived in Maryland, he began assisting at Our Lady Queen of Peace in Middle River. He was granted faculties at the request of Pastor Dominic Bonomo in August 1968. Notes from a pastoral visit in November 1968 said that Emala did not know how to handle money, had four cars, and was in debt. He also had "some mental problems and for a year received outpatient treatment from a doctor at Seton Institute…He is a very proper priest otherwise, not having any drinking problems nor does he seem unduly attracted to girls. There is no suspicion whatsoever of H." In 1971, Emala requested permission from the Diocese of Memphis to seek an assignment in the Archdiocese of Baltimore and the

opportunity to seek incardination in the in the future. Memphis Chancellor Leo Ringwald wrote to him on May 27, 1971, and granted him permission for an extended sick leave and permission to apply to the Archdiocese of Baltimore for an assignment and after a year, for incardination. He wrote "you are in good standing in the Diocese of Memphis and still have the faculties of the diocese." In 1972, contingent on Ringwald's letter of good standing, Emala was appointed Temporary Associate Pastor of Our Lady Queen of Peace. In June 1975, the Archdiocese received information about Emala's behavior with multiple boys. Undated handwritten notes said "1975-[illegible]/Bonomo -> PFM (family came to priests OLQP) – [illegible] -> legs wrestling – Emala fooling around, but no [illegible]." An "[a]bsolutely confidential" memo, describing an interview with Emala on June 12, 1975, said Archbishop Borders "wants him to leave assignment immediately. Has granted 'reasons of health' as cause." Borders would not allow him to "return personally to the Rectory" but after his attorney intervened, allowed his return "for very short periods to pack his personal belongings." Borders would only meet with Emala if he first met with the Bishop of Memphis, Carroll Dozier, in person in Memphis. Borders agreed to allow Emala to live on the Eastern Shore. It was also suggested that Emala "make a retreat." The Archbishop removed his faculties on June 12th and cancelled his health and auto insurance effective August 1st. Emala was ultimately permitted to celebrate mass only with the permission of the Archdiocese in each instance. Bishop Dozier was later listed as credibly accused of child sexual abuse by the Diocese of Richmond where he served before going to Memphis.

Sister Paula Napoli, Order of Saint Francis, who taught at Our Lady Queen of Peace School from 1974 to 1980, was interviewed by the Office of the Attorney General in 2021. She said that after Emala left the parish, he came back to visit regularly. At some point after Emala left and before 1980, a boy reported to her that Emala sexually abused him. Emala invited him and other boys on a hunting trip. On the trip, Emala slept next to him and fondled his genitals. The victim was in 7th grade and attended Our Lady Queen of Peace. Sister Napoli told Pastor Putsche, who spoke to the victim and then Archbishop Borders. Putsche told Napoli that Emala would "not be around" and that she shouldn't tell anyone. There is no record of her report. On July 22, 1975, Monsignor Paul Schierse from the Diocese of Wilmington wrote to Bishop Dozier to say that Walter Power, Pastor of St. Mary, Refuge of Sinners, in Cambridge, Maryland (within the Diocese of Wilmington), called the Diocese and asked that faculties be granted to Emala, "a priest on leave of absence from the Diocese of Memphis." Power was a Wilmington priest who sexually abused boys in the 1950s and was listed as credibly accused by the Diocese of Wilmington in 2006. Power said Emala told him that he left Baltimore "because the Archdiocese wanted to incardinate him and he did not want to be incardinated there." Schierse explained that he spoke to the Archdiocese and learned that Emala was ordered to leave and his faculties were removed. Power was told that Emala would not be given faculties unless he was first interviewed by Bishop Dozier and Dozier recommended Emala.

In November 1975, Emala wrote and requested that he be allowed to serve as a priest in the Diocese of Wilmington. He was turned down based on the information received from the Archdiocese of Baltimore. According to the unsealed Memphis court documents, in 1975, Dozier wrote to Schierse: "I made a mistake in the division of the diocese in accepting [Emala] as a member of the Diocese of Memphis…I am unable from this point of view to judge the validity of the event and I only know what (Wilmington) Monsignor (Francis X.) Murphy has confided in me concerning him…I would not hurt a priest for anything, and would be supportive of whatever decision you make." On June 13, 1977, Emala wrote to Borders and complained about his treatment. He said "I was already on the verge of a break-down from overwork and tension (it was this state of mental and physical exhaustion in the first place that had clouded my good judgment and resulted in the unfortunate imprudence that has caused this whole sad affair)." He expected a reprimand and a "transfer to another part of the Archdiocese" for his "misinterpreted indiscretion." He felt he was being treated unfairly and said it "is galling to observe that so many priests have made mistakes and have been guilty even of scandalous behavior and worse but their official careers have ever suffered." On August 25, 1977, Borders wrote to Emala: "In your letter to me, you refer to the incident which caused the summons by Bishop [P.] Fran[cis] Murphy in June 1975 – an incident which you describe as 'a misinterpreted indiscretion' on your part. In our judgment, the matter was extremely serious, not only for you but for the parish and the Archdiocese." Borders explained that though he withdrew his faculties, he also took positive steps to help Emala, including urging him to

"make a retreat," encouraging Bishop Dozier to accept him back in Memphis and paying for him to go back, and facilitating his return to active ministry by paying for a psychological evaluation. "The understanding was that with the help of [a psychologist's] evaluation" the Archdiocese would gain "some insights that would be of help in recommending you to another bishop." Because Emala refused to share the psychologist's evaluation, the Archdiocese could not recommend him to any other diocese. Finally, Borders explained that Emala came to Baltimore in 1968 on his own initiative while on sick leave from Memphis, served at our Lady Queen of Peace through an arrangement with Father Bonomo that was only made an official temporary assignment when Bonomo became sick, and had never been given an expectation of incardination in Baltimore.

On June 9, 1978, Bishop Francis Murphy wrote to Archbishop Borders about a meeting with Emala. Emala asked to be given an assignment. Murphy clarified that Emala was dismissed because of his "psychiatric history," his "history of debts" and "the accusation made in the parish prior to his leaving there." He went on to say that they discussed Emala's "unwillingness to share the prognosis or evaluation of [the psychologist]. [Emala] indicated that he was advised that anyone reading the evaluation would have a negative opinion of him." Murphy advised Emala to "return to Memphis as his best hope for the future." On May 14, 1979, Emala wrote to then-Chancellor Keeler in the Harrisburg Diocese and said that it had been his "privilege during the past year to have been of service in your diocese, especially St. John the Baptist, New Freedom…I would appreciate the opportunity to discuss with you the possibility of serving (in any capacity offered to me) full-time the People of God of Harrisburg." On May 25, 1979, Raymond Finn of the Diocese of Memphis, wrote to Keeler to provide information on Emala for his records. In November 1975, Leo Ringwald the Chancellor of the Diocese of Memphis had noted that he knew Emala from the time of his incardination but knew nothing of his difficulties until he saw his file. He saw in his file that Emala "was once accused of sexually handling some of the children where he was an association, but this does not seem to have been proven definitely. Since he has been gone for several years, I do not know whether this same accusation has been renewed elsewhere." Finn went on to write that "since Fr. Emala has labored outside the diocese during the entire time of the existence of the diocese Bishop Dozier has only a casual acquaintance with him. However, he has no reason not to recommend that the faculties of the Diocese of Harrisburg be extended to Fr. Emala."

Keeler responded to Finn's letter, referencing telephone conversations between them, that "in light of the information which you provide, this diocese [i.e., Harrisburg] certainly would not refrain from the granting of faculties to Emala for occasional, weekend help." Handwritten notes dated July 16, 1979, possibly documenting Keeler's meeting with Emala, said that Emala was sick due to overwork and took a three-year leave of absence to avoid a nervous breakdown. He also talked about his six years at Our Lady Queen of Peace. The notes said Emala did not "submit application to Baltimore for incardination Fr. Tom Bauerfeind is familiar with situation also Fr. Wayne Funk (Blacked-Out)." Bauernfeind is a child abuser described in this Report. In a December 30, 1985 memorandum written by Keeler, then the Bishop of Harrisburg, titled "Situation of Walter Emala," he said "this evening Father [Frederick] Farace telephoned urgently to report that Father Imala [sic] has been accused of being overly and overtly familiar with certain boys by parents in Saint Peter's Parish, Mount Carmel. There is no evidence or report of any instance of sexual child abuse. However, parents told Father Farace that he has given wine to some children and that there was concern with over familiarity. One of the parents was a state policeman who spoke to Father Farace at some length." Emala denied any wrongdoing. "However, in view of the complaints of the parents, both priests have concluded that it is inappropriate" to allow Emala to remain in Mount Carmel, Pennsylvania. Keeler said that he told Father Farace that Emala would have his faculties removed and that "priests would be alerted to that fact." A March 3, 1986 Harrisburg Chancery memorandum said that a priest who worked at Holy Spirit School in Mount Carmel reported that County Children's Services was investigating Emala. He said Emala came to the school regularly while he was at St. Peter's and taught religion. He was not aware of any misconduct. Father DeChico reported that Emala took several students to his mother's house in Maryland and "because of limited facilities, the students slept in the same room as Emala. The latter disrobed in their presence, but only for the purpose of taking a shower." It went on to say that "in view of the improprieties," Bishop Keeler said that he would "not grant faculties to Father Emala, should he wish to return…

In fact, at no time, according to Chancery records were the faculties of the Diocese of Harrisburg ever granted to Father Emala before." In a March 6, 1986 memorandum written by Bishop Keeler titled "Situation of Walter Emala," Keeler wrote that he learned "today" of "inquiries made by investigative authorities at Lourdes High School, I telephoned Father Farace to ask that he send in writing the report which he made to me by telephone around Christmas time regarding the situation of Father Emala." Farace told him he met Emala at Saint John's New Freedom, when "priests from Saint Joseph's were helping out there many years ago during the illness of the pastor." Farace said he subsequently asked Emala to cover at St. Peter's and Emala was in the parish for "as long as a week each month." Keeler "thanked Father Farace for the information, pointing out that all of this was news to our office." On March 8, 1986, Farace wrote to Keeler and said the parents of the three boys, two age 13 and one age 12, went to their pastor, Father DeChico about Emala's behavior. DeChico, Farace, and the other priest at Holy Spirit School investigated the allegations "and found an imprudent relationship with Father Emala and boys of High School and Junior High School age from many parishes in the Public and Catholic schools." Although they found "no evidence of sexual abuse or molestation," Farace did not wish Emala to continue at St. Peter's because of "the vague uneasiness of parents and their fears of probable deviant behavior." He said someone contacted the Children's Youth Services and they were investigating. There is no indication that the Diocese planned to make any form of report to a government agency. Keeler did notify Archbishop Borders, who notified Bishop Stafford in Memphis.

In a letter dated April 29, 1986, Hugh Overbaugh, the Vicar General for Harrisburg, wrote to an official of the Diocese of Memphis and said in 1979, when Emala was on a leave of absence from the Diocese of Memphis, and living in Maryland, he approached Bishop Daley about the possibility of serving full-time in the Diocese of Harrisburg. They checked his status and interviewed Emala and decided not to grant him faculties. "Last year, however, during a period of illness, one of our pastors, unbeknown to the Chancery, invited Father Emala to assist in his parish. Father Emala came and worked there for several months. Late in December the pastor received complaints from several parents that Father Emala had shown improper conduct toward their children. None of the allegations was proven, but the pastor deemed it expedient that Father Emala terminate his ministry in the parish." Emala also asked the Diocese of Memphis to grant him faculties. In a July 1988 reply, Memphis Bishop Daniel Buechlein said, "I believe my reason for withholding faculties is clear to you already. Two other dioceses have seen fit to do so, in response to allegations about you… Although the allegations were not proven, they raised enough questions that I cannot in good faith allow you to function publicly as a priest." In 1988, in an internal memo, officials from the Archdiocese of Baltimore documented meeting with Emala. Despite having his faculties removed, Emala continued to present himself to the public as a member of the clergy. He acknowledged that he acted as a chaplain for many groups in East Baltimore and had done so for 20 years, dressed as a priest. "It would appear that to protect the public at large, and also to protect our own liability, we now need to be absolute in our denial of any type of ministry to Father Emala." In a second internal memorandum in 1988, the Archdiocese of Baltimore learned that Emala was chaplain for 22 organizations, including auxiliary firefighter groups and political clubs. When told he was not permitted to function in any manner as a priest, Emala disagreed and said he would seek legal assistance to appeal. A friend of Emala's involved in the chaplaincies said that Emala had developed an extensive "support system of families of the members of these groups" and does "counseling with kids – mostly boys, sometimes befriending runaways. He has given them shelter at his home, taken them on trips (Fla.), etc."

In January 1995, two parents reported that their son was sexually abused by Emala, beginning in 1985 when their son was approximately 13 years old. On November 30, 1994, they were woken by Emala and their son fighting. That night their son told them that Emala raped him when he was a child. Emala continued to give their son substantial sums of money as an adult. Additionally, another of their sons told them Emala took him and other boys out to social events, where he kissed them and touched their buttocks. He also supplied some of them with alcohol and marijuana. Emala took the brothers on trips to Cambridge, Maryland, and gave them alcohol and marijuana. In September 1995, a man reported that Emala sexually abused him when he was 12 or 13 years old in 1979 and 1980 at Our Lady Queen of Peace Parish in Middle River, Maryland. The victim became an altar boy in 1975 and assisted Emala with private masses. (After 1975 Emala was not allowed to celebrate masses publicly.)

The abuse started when the victim was in 7th or 8th grade. Emala took him to ballgames and other outings. When the victim assisted Emala in celebrating a mass, Emala would kiss him in the sacristy on the mouth, hug him, and caress his buttocks. Once in the car, returning from a hockey game, Emala hugged and kissed the boy, and the victim's mother saw it. Emala took the victim to his home four or five times and into his bedroom. Emala gave him pornography. While the victim was lying on the bed, Emala rolled on top of him, kissed him and thrust toward him. The victim went home and told his parents. The victim also told two other altar boys who said Emala tried to kiss them. He also told two priests. He avoided Emala from that point forward. The victim's mother was angry that the Church allowed Emala to continue to abuse children. She said everyone joked about Emala and kids. She once witnessed Emala sitting in his car and kissing her son on the lips. She said that Emala ruined her son's life. Emala's case was presented to the Independent Child Abuse Review Board in June and September 1995, January and April 1996, and July 1997. The minutes have been redacted. In 1995, the Archdiocese of Baltimore published an announcement about Emala, and informed the Dioceses of Memphis and Nashville and other organizations Emala may have been affiliated with, such as the Baltimore County Volunteer Fireman's Association, Maryland State Police Alumni Association and the Middle River Volunteer Fire Company. The Archdiocese said that Emala does not possess faculties to function as a priest and is not in "good standing." The Archdiocese also wrote to Emala to say the same. The announcements and letters did not say the reason for the removal of faculties. In March 1997, a mother reported that two of her sons were sexually abused by Emala at Our Lady Queen of Peace. One of her sons said that everyone knew what Emala was doing. She named other possible victims, including the victim who reported in 2012. The Archdiocese made the mandatory report to authorities. According to the 2018 Pennsylvania Grand Jury Report:

In December 2002, a woman called the Diocese of Harrisburg and spoke with Father William King. She reported that she heard that a woman in Mount Carmel saw Emala kissing an altar boy on the lips in 1985. In January 2003, the woman who actually witnessed Emala kiss the altar boy reported the kissing incident to the Diocese. King contacted Father Thomas Kujovsky and asked if he had any recollections of Emala. Kujovsky recalled Father Farace telling him that he once walked into Emala's room at the rectory and found a "shoe-box full of photographs of adolescent males, all undressed from the waist up." In 2004, Michael McFadden, Secretary for Clergy and Religious Life in the Harrisburg Diocese, wrote to Emala: "Several persons in the Mount Carmel area have expressed suspicions to their pastors that you may have been involved in some manner of sexual misconduct with minors." The Diocese reported the complaints to the District Attorney of Northumberland County. He advised Emala: "Under Pennsylvania law, the statute of limitations for criminal prosecution is suspended when an accused person leaves the State" meaning that any criminal conduct during his time in Mount Carmel could be prosecuted. "In order to avoid scandal and to avoid exposing you to continued accusation and possible criminal investigation, it is important that you not be present at any time within the territory of the Diocese of Harrisburg." (Marked-Out) These incidents were described in the Pennsylvania Office of the Attorney General's 2018 Grand Jury Report. In 2006, a woman reported that her husband was sexually abused by Emala in the late 1970s at Our Lady Queen of Peace. Emala showed him pornography and attempted to touch him. She also reported that Emala made her husband's relative wrestle naked with him. In September 2012, a man reported that he was sexually abused by Emala as an altar boy from the age of 7 to 13. Emala made the victim and three other altar boys wrestle naked with him. Emala threatened that they would have to stay after school and wouldn't be allowed to be altar boys if they told anyone. The naked wrestling took place at Emala's mother's home in the Oliver Beach area of Chase, Maryland. When the victim was 11 years old he began staying overnight two to three nights a week at the rectory with his parents' permission because he served at the 5:30 a.m. mass. Emala would climb into bed naked with the victim and hump him until Emala ejaculated or would orally rape the victim. Emala also took the victim bowling and would fondle him in the car. Emala drank heavily and gave the victim altar wine. The victim said that Father Putsche tried to steer boys away from Emala.

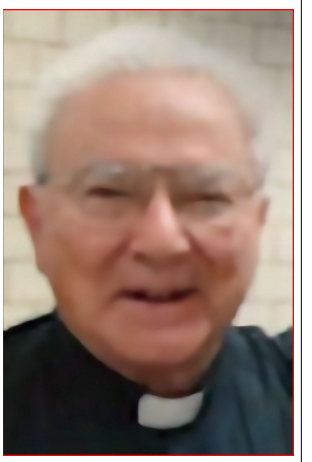
The Archdiocese made the mandatory report to authorities and entered into a settlement with the victim for $45,000. The Archdiocese of Baltimore approached the Diocese of Memphis on July 13, 2013 and offered to include them in the release of claims, noting "settlements are a pastoral measure in lieu of counseling assistance so that the individual may arrange for his own counseling needs.

The settlements also avoid significant costs that might be associated with any kind of adversarial litigation… We request that the Diocese of Memphis contribute $15,000 toward this settlement, which we believe is quite reasonable in light of the pastoral obligations and potential liability issues the Diocese could face because of Emala's involvement." The Diocese of Memphis declined to participate in the settlement, but the Archdiocese of Baltimore still included them in the settlement and release. The Archdiocese of Baltimore made the mandatory reports of the abuse to authorities. Emala was listed as credibly accused by the Archdiocese of Baltimore in 2002. He was listed as credibly accused by the Diocese of Harrisburg and the Diocese of Nashville in 2018 and by the Diocese of Memphis in 2020. The Diocese of Harrisburg listed Emala under the category of "Cases Involving Allegations of Inappropriate Behavior (e.g. Kissing)" and described only the single report of the woman who saw Emala kissing a boy in the 1980s.

37. Father Francis Ernst (Jesuit) Date of Birth: March 11, 1927

Summary: In November 2011, an individual reported that a former classmate was sexually abused by Ernst in the rectory of the St. Augustine Church. The abuse occurred when the victim was around 12-14 years old and consisted of rape and oral rape. The individual who made the report believed that other students were also abused by Ernst. The individual provided the names of the victim and potential victims. The individual also noted that Ernst lived in the St. Augustine rectory after his retirement and would visit the school quite often. The Archdiocese made the mandatory report of abuse, as required by law, and also notified the Maryland Province of the Society of Jesus (Jesuits). No public notification was done. In September 2022, the Office of the Attorney General interviewed a family member of the victim who confirmed the abuse and stated that it began when the victim was approximately 6-7 years old and continued for several years. The family member noted that the abuse would often happen during choir or altar boy practices. The victim also informed this family member that Ernst kept a book of pictures of naked boys. In 1996, Ernst was interviewed for an article about him in The Baltimore Sun. Among other reflections on his time in the priesthood, Ernst commented on the increasing trend of men not joining the priesthood until they were older than 30. Ernst stated, "I think that's much healthier. They're more mature and their decision is more mature. Some of the guys going in are not virgins. They know what they're giving up; we didn't. I've had to renew my decision to be a priest over the course of my life."53 Ernst has not been listed on any credibly accused lists.

38. Father Luigi Esposito Date of Birth: August 23, 1940



Summary: In May 2018, a victim reported to the Archdiocese that she was sexually abused by Esposito multiple times beginning in approximately 1973, when she was around 14 years old, and continuing through her time in high school. Esposito began "grooming" the victim when she was about 5-7 years old. The abuse—which consisted of kissing, fondling, and genital touching and rubbing, among other things—occurred in Esposito's school office, classrooms in the school, the church rectory, and in his personal vehicle while they were parked in a remote area. Events surrounding the abuse included dinners, going to the opera at the Lyric in Baltimore City, and visiting a convent in New Jersey. The victim believed Esposito was obsessed and in love with her. On multiple occasions over the years, Esposito would stick his tongue in the victim's mouth, hold her and rub against her while he had an erection, grind against her, and touch her genitals and breasts. The victim remembered her genitals being sore due to how rough he was. Esposito told her when he ejaculated, "you made me spill seed," and would say that no one is supposed to "spill seed" unless they were making a baby. When the victim was 15-16 years old, she told Esposito his past and ongoing abuse of her "wasn't right." The Archdiocese made the mandatory report of the abuse to authorities. Esposito was removed from ministry and his faculties to function as a priest were revoked. Members of the Archdiocese interviewed Esposito on May 17, 2018. Esposito said he met the victim when she was a little girl. He admitted he was close to her and "had a crush on her, and referred to her nickname during the

interview. Esposito also said he may have taken the victim and her sister to New Jersey to meet an order of nuns.
Esposito claimed he did not recall if he was ever alone with the victim in his car, but admitted that when he was alone in his office with her, he might have hugged and "kissed her on the lips." He further admitted to kissing her when she was a teenager and to giving her gifts. He denied ever touching her legs or breasts and claimed he did not have an erection when hugging her. Esposito also denied ejaculating or having talked to her about ejaculating or "spilling his seed." Esposito said he did not mind the girls kissing and touching him. He said he may have taken students, including the victim, to the Lyric Theater, but claimed he was never alone with students. He stated he never had any encounters with young people. Esposito stated he had not been taught in the seminary how to deal with girls "infatuated" with him, and he was not equipped to deal with "flirting" as a young priest. Also in 2018, a second victim reported to the Archdiocese that she was abused by Esposito when she was 16 years old in approximately 1972 to 1973. The victim met Esposito when she was around 14 years old. Esposito took an interest in the victim right away. He bought her gifts and took her to the opera and dinner on more than one occasion. One time, when she was 16 years old, Esposito had taken her to an opera and was driving her home. He pulled over near Patterson Park on Highland Avenue, kissed her on the mouth, and reached over and fondled her breasts. The victim was so uncomfortable that she got out of the vehicle and walked the rest of the way home. Esposito treated her differently after the incident, and there was no further physical contact. The victim stated that Esposito would always kiss and hug the girls at the school and if the girls were late for class, he would make them hug or kiss him. The victim also said that Esposito was always with the above-mentioned victim, and also recalled that Esposito would drive nuns to New Jersey. The Archdiocese made the mandatory report of the abuse to authorities.

Additionally, Thomas Kuhl, another abuser described in this Report, was arrested in the mid-1980s for soliciting an undercover male police officer. The pastor at Sacred Heart, where Kuhl was participating in the Religious Education Program, dismissed him from employment in the program. Esposito, who was the pastor of Our Lady of Pompei, hired Kuhl. In February 2006, Kuhl's sexual abuse of a minor became public, and he was removed from his assignment, prohibited from having any contact with a minor, prohibited from entering onto Archdiocesan property, and prohibited from performing any clerical duties and/or presenting as a cleric. In April 2006, Esposito allowed Kuhl to actively participate in the Holy Saturday and Easter Sunday services at Our Lady of Pompei, despite knowing that the Archdiocese issued a Precept forbidding Kuhl from having any part in services. As a result, Cardinal Keeler imposed a Precept on Esposito that suspended him, removed his canonical faculties, and placed him on administrative leave pending an investigation. Additionally, if this or something similar were to happen again, Esposito would be immediately removed as pastor of Our Lady of Pompei. Esposito was listed as credibly accused by the Archdiocese in 2018.

39. Father Terence Evans Date of Birth: Unknown. Death: 1984

Summary: In late 2018, a victim reported to the Archdiocese of Los Angeles that Evans had sexually abused him in the late 1950s, when the victim was approximately 14 years old. At the time of the abuse the victim was on the Catholic Youth Organization softball team at St. Margaret's Parish. During one of the softball games, Evans, who was the pastor at St. Margaret, had fallen while walking on the field and the victim had offered him assistance in getting up. After the game, an associate pastor came and told the victim that Evans wanted to speak with him in order to thank him for his assistance. The victim was escorted into the rectory by the associate pastor, and into Evans's office. Evans directed the victim to sit in a chair next to Evans. The victim noticed that Evans's hand was outstretched toward him as if to give a handshake. The victim extended his own hand and Evans grabbed it, forcing it onto Evans's genitals. The victim tried to pull his hand away, but Evans used his other hand to hold the victim's hand on his genitals. Evans was shaking while rubbing the victim's hand against his genitals. Immediately upon Evans releasing the victim's hand, the victim left. The victim never went back to the Catholic Youth Organization, and soon after the incident the victim's family moved out of Maryland. The Archdiocese of Los Angeles notified the Archdiocese of Baltimore of the abuse in November 2018. The Archdiocese of Baltimore spoke with the victim and made the mandatory report of abuse to authorities.

40. Father Alfred Ewanowski (Conventual Franciscan) Date of Birth: March 26, 1939

Summary: In 1999, a man wrote to the former president of Archbishop Curley High School in Baltimore reporting that he had been the victim of abuse in 1967 and wished to be removed from the school's mailing list. He was a freshman and Ewanowski was his biology teacher. In that letter, the victim stated he had told his story to "Fr. David," who he recalled had been the principal from the time period of the abuse. The school responded to the 1999 letter stating that the victim would be removed from the school's mailing list and that the abuse allegations had been forwarded to the Franciscan provincial for handling. An internal school memorandum indicated that school officials concluded that neither of the principals during the time the victim attended the school was named "David." A "David" was contacted, who was a teacher at the time (rather than principal) and denied any prior knowledge of the allegation.

The internal school memorandum reflects that school officials were aware of the "required reporting of this alleged incident," yet there is no record that school or Franciscan officials notified civil authorities or the Archdiocese at this time, nor is there a record of any further action being taken by the school, the Order, or the Archdiocese until the victim's second report in 2003 (discussed below).

In March 2003, the victim came forward again and reported the abuse to Father Michael Martin, President of Archbishop Curley, who told the Archdiocese and made all mandated notifications. In 2009, the Archdiocese and the High School entered into a financial settlement with the victim. The victim was interviewed by the Office of the Attorney General and he described the abuse. Ewanowski, who taught biology and German and resided on campus, told the victim he was the only student who did not have the necessary English prerequisite to write a term paper in the class, so that he would be required to complete a "special project" in lieu of the term paper. Ewanowski arranged to meet the victim on multiple occasions after school for the "special project."

When the victim arrived, Ewanowski locked the door to the room and turned off the lights and had the victim change into his gym uniform in front of him. Ewanowski then sexually abused the victim in a storage closet inside of the locked room, under the pretext of wrestling the victim for additional study of human muscle groups. In November 2013, a second victim came forward and reported that he was abused by Ewanowski in approximately 1969 when he was in Ewanowski's German class. He was struggling with his German accent and during one conversation, Ewanowski called him "strong looking" and arranged to meet him after school. At that time, Ewanowski had the victim change into his gym clothes and then "dry humped" the victim in a closet of the school.

The boy advised that thereafter, he stayed away from Ewanowski until his family moved and he transferred schools. The school and the Archdiocese made the mandatory reports of abuse to authorities. In December 2015, records of a civil settlement include reference to an incident of sexual abuse involving Ewanowski: "[Victim] also alleges that he was involved in a wrestling incident with a Franciscan priest believed to be Fr. Alfred Ewanowski, O.F.M. Conv., in about 1972 at Archbishop Curley High School which made him uncomfortable."

The incident was incorporated into the release portion of the agreement (along with information relating to another priest, Thomas Smith, who is another abuser described in this Report), but there is no additional information or documentation relating to the incident. Ewanowski was listed as credibly accused by the Archdiocese in 2019.

41. Father Kenneth Farabaugh Date of Birth: June 19, 1937

In February 1993, a Catholic Charities counselor, in accordance with child abuse reporting mandates, reported to the police and to the Archdiocese that she had learned through the course of counseling that Farabaugh had sexually assaulted a 15-year-old girl in 1985 when the girl was a student and Farabaugh was a teacher at John Carroll High School. The abuse consisted of vaginal and oral rape and occurred at Farabaugh's father's house multiple times over a six-month period. The counselor did not disclose the victim's name, as the victim wished to remain anonymous and did not authorize the therapist to provide her name. In July 1993, the Archdiocese wrote a letter for the counselor to deliver to the victim's parents, asking the victim to speak with them, but the victim declined. In August 1993, the Archdiocese "invited" Farabaugh to discuss the matter with them. He immediately identified the victim, but denied the sexual abuse. The Archdiocese later said that "[b]ased on the nature and character of [Farabaugh's] response, those who interviewed him questioned his credibility at the time." In September 1993, an Archdiocesan attorney contacted the victim, and after speaking briefly, the victim "withdrew her allegation," refused to cooperate, and asked to not be contacted again. Farabaugh continued in his assignment with no changes or further investigation

In 1998, a priest reported that this victim had told him that she had been sexually abused by a priest when she was a minor. The Archdiocese unsuccessfully attempted to make contact with the victim. On November 11, 1993, the Archdiocese Independent Child Abuse Review Board had a meeting in which they discussed several matters including Farabaugh. The minutes from the meeting are heavily redacted, but the unredacted portion about Farabaugh stated as follows: "[A board member] asked whether the Archdiocese should disclose the allegations to Father Farabaugh's parish. [Other board members] agreed that no disclosure should be made. [One board member] suggested that the Archdiocese might schedule regular counseling meetings with Father Farabaugh." There are no Archdiocesan records indicating that any counseling meetings with Farabaugh took place. Minutes from the November 17, 1998 Independent Child Abuse Review Board meeting, again heavily redacted, noted the following: "Recent actions relating to the matters of Father Farabaugh [redacted] were discusses [sic] as described in the outline." Farabaugh continued in his assignment with no changes or further investigation, and the parishioners were not informed. In March 2000, the victim, represented by an attorney, contacted the Archdiocese reiterating the report of abuse that was made in 1993 and requesting the content of any investigation the Archdiocese conducted on the abuse by Farabaugh. On July 27, 2000, the Archdiocese reported the abuse to law enforcement authorities, as required by law. Archdiocesan records reveal that the Harford County Sheriff's Office kept the Archdiocese in the loop about the investigation. A memorandum to file written by (Official A) noted that the lieutenant handling the matter told (Official A) "it is not looking real good," and when (Official A) asked, "For whom?" the Lieutenant stated, "the victim." The lieutenant commented that "it seems as if the victim has some problems." The Harford County Sheriff's Office interviewed Farabaugh and subsequently scheduled a polygraph test for him at 9:00 AM on December 12, 2000. On December 12, 2000, 8:50 AM, just 10 minutes before his scheduled polygraph test, Farabaugh drove his car into a tree and was killed.

An Archdiocesan record notes that "Farabaugh's status was unaffected by the initial information." Despite the initial report of abuse in 1993, Farabaugh remained the pastor for St. Ignatius and was still living in the rectory there until his death in December 2000. Heavily-redacted minutes from the Archdiocese Independent Child Abuse Review Board June 20, 2001 meeting, indicated the following: "The Board was updated regarding the allegation against Fr. Kenneth Farabaugh. The recently initiated contact by the alleged victim, the investigation by the Harford County Sheriff's Office and Fr. Farabaugh's death, as more fully described in the Outline, were discussed." The minutes continued, "[an attorney for the Archdiocese from Gallagher Evelius & Jones LLP] discussed the cooperation between the Archdiocese and Harford County." On September 26, 2002, in a memorandum summarizing notes for a parish meeting with St. Ignatius parishioners titled "Report to the Parish," the Archdiocese recounted the history with Farabaugh. After going through the timeline, the letter states, "We cannot pass any judgment on one who so clearly dedicated his life to serving God and God's people. ...

Grateful for the spiritual good Father Ken accomplished in his years of priestly ministry, we commend his soul with confidence to the compassionate mercy of our God." In October 2002, another victim reported being repeatedly sexually abused by Farabaugh beginning in approximately 1964 when the victim was in 6th grade. The abuse started with kissing, then escalated into touching all over the victim's body. The abuse occurred in the rectory at St. Bernardine. In describing the abuse, the victim said, "kissing, petting, disrobing – it was all molestation. His hands and mouth were all over the place. There was manipulating in the vagina – but no intercourse. My most vivid memory is of him carrying me into his bedroom and laying me on the bed. He was on top of me and going through the motions – although he had his pants on. He probably just had an ejaculation in his pants. There were always remarks about my body – lots of remarks." The abuse continued into the victim's 8th grade year. When the victim was a sophomore at Seton High School, she reported the abuse to her sex education teacher, who was a priest. The priest told the victim he knew Farabaugh and that he seemed like a good man. Nothing happened as a result of her notifying this priest about Farabaugh's abuse. The victim said she again reported the abuse approximately 30 years later to another priest, who did not make any additional reports. The Archdiocese made the mandatory report of the abuse to authorities, as required by law. In November 2002, a woman reported that in approximately 1970, when she was 16 years old, Farabaugh sent her a sexually explicit letter stating that he loved her in a "bad, physical way," that he waited until her 16th birthday per the advice of a doctor, and that he wanted to look at her naked. Farabaugh said in the letter that he wanted to have sex with her. The victim showed another priest the letter at the time.56 The victim initially met Farabaugh when she was 12 years old and began attending counseling sessions with him at Immaculate Heart of Mary Parish and had come to think of him like a father. The victim said that Farabaugh's many advances ruined her life because she was unable to trust anyone again. The Archdiocese made the mandatory report of the abuse to authorities, as required by law. Later, when the victim was diagnosed with early-onset dementia, she wrote a letter to the Archdiocese. In the letter, she said, "Isn't it sad that a part of me was relieved to think that eventually I may no longer have thoughts and nightmares about Kenneth Farabaugh?" In September 2010, a victim reported being repeatedly sexually abused by Farabaugh beginning in 1963 when the victim was an elementary student in 2nd grade at Immaculate Heart of Mary School. On multiple occasions, Farabaugh would approach the victim from behind, tell him to trust him, and rub his chest and penis and say, "relax, everything will be ok." Farabaugh would also take the victim's hand and place it on Farabaugh's genitals, outside of the clothes, moving the child's hand around until Farabaugh got an erection. Farabaugh also orally and digitally raped the victim. The sexual abuse, which became more physically forceful as time went on, happened almost every weekend for about a year. Farabaugh told the victim not to tell anyone, and that God would punish him if did. The victim remembered that a nun at the school at some point had cautioned the victim's mother "about letting him become one of Father Ken's altar boys." The victim said the abuse "terrified and scarred him" and "for many years [the victim] was unable to trust people." The Archdiocese made the mandatory report of the abuse to authorities, as required by law. In March 2011 the Archdiocese entered into a settlement agreement in which they paid the victim $5,000. In February 2019, a man reported to the Archdiocese that he was a student at the John Carroll School when Farabaugh was assigned there and that he was sexually abused by Farabaugh during that time. There is no further mention or documentation of this abuse or any action taken by the Archdiocese in response thereto in the Archdiocesan records. Farabaugh was listed as credibly accused by the Archdiocese in 2002.

42. Father Alphonsus Figlewski Date of Birth: Unknown. Death Dec 5, 1948

Summary: In 1997, a victim reported to the Archdiocese that he had been abused by Alphonsus Figlewski in the 1930s. "Figlewski would take individual altar boys on trips on the streetcars." He instructed the boys to wear short pants on these excursions. Figlewski asked the victim to pose for a photograph and fondled the victim while ostensibly "attempting to rearrange his shorts for the picture." The victim further reported that Figlewski "touched him while on the streetcar." The Archdiocese made the mandated report. In 2002, the same victim wrote to Cardinal William H. Keeler to report Figlewski's abuse. After setting forth his own frustrated efforts to obtain information about Figlewski, the victim said "it seems very strange that at that time in the 1930s, when Father Figlewski had instituted the practice of altar boys dressed in short pants, and taking young boys on trips downtown,

dressed in short pants, which he provided from a sizeable wardrob[e] of short pants he maintained for this purpose, that none of the clergy, or the religious, were aware of what was going on." told Father Michael Kolodziej (who was then the Minister Provincial of the Franciscan Friars, Saint Anthony of Padua Province and was later named a credibly accused priest by the Archdiocese of Baltimore) to respond to the victim's letter to Cardinal Keeler and, "if the allegation appears credible" to send a reporting letter to the Baltimore State's Attorney's Office. Nearly thirteen years after his initial 1997 report, the same victim sent the Archdiocese a demand letter through counsel recounting his abuse in more detail. He wrote that he "suffered repeated sexual abuse during the time he was an elementary school student at Saint Stanislaus Kosta School in Fell's Point." "On at least two, and perhaps three, separate occasions when [the victim] was in the 5th or 6th grade, Father Figlewski took him by himself on the No. 16 streetcar which travelled down Broadway to Baltimore Street." Such trips "occurred during the middle of the day when the street cars were not crowded." After praying at St. Alphonsus Church and browsing antique shops, while heading back to school, "Figlewski would at first place his hand on [the victim's] bare knee and then reach up under his shorts and underwear to touch [the victim's] penis." Indeed, the victim had "very vivid memories of Father Figlewski placing coins in" his underpants. The Archdiocese allowed the case to be handled through its mediation program and ultimately reached a settlement with the victim. Figlewski has not been listed as credibly accused by the Archdiocese.

43. Deacon Joseph Firlie Date of Birth: November 20, 1941

Summary: Joseph Firlie served as a deacon at the St. Peter and Paul School in Cumberland in the 1980s. He also worked for the Maryland Department of Juvenile Services (DJS) in 1990. In 1991, Bishop Murphy met with a deacon who supervised Joseph Firlie at DJS. As documented in a memorandum describing the meeting, the supervisor told Bishop Murphy that a 17-year-old boy, described as "unstable," accused Firlie while at DJS of making sexual advances. Firlie denied the allegation. The State's Attorney for Allegany County investigated and did not issue criminal charges. The supervisor also told Bishop Murphy that Firlie's co-workers told the supervisor that a juvenile said to them that "we all know of Mr. Firlie's sexual problems." Firlie was confronted by the State's Attorney in some manner, admitted "his problem," was sent to the Johns Hopkins Sex Clinic "then referred to Morgantown." The supervisor was told by a police detective that Firlie has been seen in an area of Cumberland called the Circuit "where men pick up young males usually around 18-21 years of age." The detective also gave him information about two other possible incidents of problematic behavior. The supervisor told Firlie he could resign from DJS or an investigation would be conducted. Firlie resigned. In 1992, he began a job with the Maryland Transportation Authority. It does not appear that Firlie served as a deacon after Bishop Murphy learned of the allegations. In 1996, the Archdiocese said in an internal memorandum written by that when consulted about Firlie's suitability as a volunteer at a hospital, they replied that Firlie was on a "Leave of Absence from active ministry and that he was not to function as a deacon or to exercise any ministerial role." In 2010, a man called the Archdiocese and said that he was an altar boy at St. Peter and Paul Catholic School and was sexually abused by Deacon Firlie from 1979-1983 when he was 10 to 14 years old. He said that Firlie had been the manager of the altar boys. The caller was not willing to provide details about the abuse and wished to remain anonymous. The Archdiocese reported the call to the appropriate authorities.

44. Father Carl Anthony Fisher (Josephite) Date of Birth: November 24, 1945.

Summary: In December 2002, a man reported that Fisher sexually abused him between 1976 and 1978 while at St. Veronica's church in Baltimore. The victim grew up in the Cherry Hill neighborhood and his family was very active in the church. Fisher was a Josephite priest on the staff. He described Fisher as very intelligent and manipulative. Fisher sexually abused the victim three times a week for over a year, including oral and anal rape. Fisher wrote him letters after he left Baltimore and entered military service, which made the victim's mother suspicious. In 2003, the Archdiocese made the mandated report. The Archdiocese ultimately entered into a settlement with the victim for $80,000.

In March 2003, according to notes of a phone conversation between (Blacked-Out) and (Official B), said that he was unaware of misconduct by Fisher at St. Veronica's. "He is only aware of concerns he documented earlier concerning Fisher's behavior at St. Francis Xavier." It is unclear to what "behavior" this referred. In April 2003, Cardinal Keeler wrote to Cardinal Roger Mahony, Archbishop of the Los Angeles Archdiocese, where Fisher went after leaving Baltimore. He described the 2002 report of abuse and said the victim "appears to be credible and believes there are other victims." He also said that "probably around 1995," (Blaked-Out) told Keeler that he was told that Fisher sexually abused a minor. Keeler said he told (Blacked-Out) to report the matter to the Apostolic Nuncio "and heard no more at that time." Also, in April 2003, a letter was sent to Keeler from the office of the Apostolic Nuncio acknowledging Keeler's recent letter of April concerning Fisher. An internal document dated June 2003 about the 2002 report of abuse says "[a] review of the file indicates that in about 1990 the Archdiocese became aware of a specific allegation that Fr. Fisher had propositioned a young adult (approximately 21 years old) during an overnight trip to New York. At that time (1990) there was also information that Fr. Fisher had previously had frequent visits from young men at the rectories of his prior assignments." In 2004, a man reported that Fisher sexually abused him in 1972-73 in the parish rectory of St. Veronica's. The abuse happened approximately four to five times when the victim was 7 to 8 years old. The abuse included Fisher orally raping the victim. The victim said that he and his two older brothers occasionally spent the night in the rectory with Fisher, each in their own room. The brothers were altar boys and the whole family was very involved in the parish. The Archdiocese made the mandated reports.

At a hearing before a committee of the Maryland General Assembly in March 2005, a man publicly reported that he was sexually abused by Fisher in the 1970s beginning when he was approximately 13 or 14 years old. Fisher took the victim to his room and fondled his genitals while reading the Bible to him. It happened fix to six times. The victim suffered from night terrors and guilt for years afterward. He contacted the Archdiocese again in 2015 to say he believed there were other victims. The Archdiocese made the mandated reports in 2005 and 2015. A settlement was reached with the victim for $40,000. In February 2008, an employee of the Archdiocese wrote to a representative of the Archdiocese's insurer about the proposed settlement with the first victim and represented that "Prior to [the victim] in 2002, we are not aware of any credible allegations of child sex abuse against Fisher by any alleged victim or alleged victim's attorney."

In 2009, a woman reported through her attorney that Fisher sexually abused her in approximately 1977 when she was fourteen 14 to 16 years old. She went to see him at St. Veronica's for pastoral advice. He asked her if she wanted to have some fun and offered her $10.00. He then touched her breast, put his hands in her crotch and asked if she would touch his erect penis. The Archdiocese made the mandated report. The victim provided additional details of the abuse in 2012. She reported that she met Fisher in Cherry Hill and began to hang out at the parish. She said children hung out there because of the programs and because they gave out "lunch boxes." One day he asked her to come back to clean up in the evening. While she was picking things up, he hit her bottom and said her blouse and pants were pretty. He touched her on top of her clothes and offered her $10.00. He asked her to come back that evening. This time he offered her $10.00 if she would touch his penis. The third time he again complimented her clothes then touched her vagina under her clothes with his finger. The abuse happened one more time. He touched her bottom but was interrupted when someone came in.

In 2010, another woman reported that Fisher sexually abused her at St. Veronica's Church in 1976 or 1977 when she was 13 years old. She hung out with other kids at the Rec Center in Cherry Hill. Fisher came by and said she was pretty. He grabbed her hand and took her to the rectory and into his bedroom. He kissed her face then digitally penetrated her while he masturbated. Afterwards he told her not to tell anyone and gave her $20.00. It happened again and Fisher gave her $20.00 each time. At age 14 the victim attempted suicide after her mother tried to convince her to return to St. Veronica's Church. The Archdiocese made the mandatory report of the abuse to authorities. Fisher was listed as credibly accused by the Archdiocese in 2019.

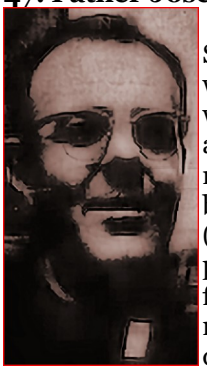
45. Sister Theonella, Mary Margaret Flood Birth: Unknown. Death: December 1, 1988

Summary: In April 2006, a 61-year-old man contacted the Archdiocese and reported that when he was 11-12 years old, in approximately 1956-1957, he was sexually abused by Flood at St. Joseph Passionist Monastery School, which is now closed. Flood requested the victim's help carrying books. When the victim agreed, Flood "took him to an elevator where she forced him to touch her breasts and her vaginal area over the top of her clothes." The victim also reported being sexually abused by Father Adrian Poletti, another abuser described in this Report, and a member of the Passionist Order who was also assigned to St. Joseph's at the time. The Archdiocese made the mandatory report of the abuse to authorities, as required by law. In connection with the victim's report of abuse, in 2012, the Archdiocese, the Passionist Order, and the School Sisters of Notre Dame agreed to contribute to a settlement amount of $38,000 for the victim.

46. Father Daniel Free (Passionist) Date of Birth: December 10, 1924

Summary: In 1998, a woman reported to the Archdiocese that she was abused by Free and other priests when she was 13-14 years old in the mid-1960s. The abuse was described as physical torture and sexual abuse by Free and the other priests, some of whom—though not Free—were wearing masks at the time of the abuse. Prior to the onset of the abuse, the victim told Free in confession that she had been abused by her father and grandfather in the first and second grades, which Free asked many details about. The Archdiocese made the mandatory report of abuse to authorities. The Passionists were notified of the abuse in October 1999. In 2000, Free was removed from his assignment at St. Agnes Hospital and transferred to a monastery in Hartford, Connecticut. The Passionist Provincial at the time described Free "as being rather an innocent type and as having been taking advantage of by the prostitutes seeking money," and remarked that "he needs help with boundaries like this." In 2012, another victim separately reported that she had been abused by Free when she was approximately 5 years old, in the mid-1950s, at St. Joseph's Monastery Church. This victim also described the abuse as "torture" and also indicated that Free and other men were involved, some of whom—though again, not Free—were wearing masks at the time of the assaults. The Archdiocese made the mandatory report of abuse to authorities. In October 2018, this victim shared her frustration with the Archdiocese that Free was not on the credibly accused list, even after she had publicly spoken about his abuse. Free was listed as credibly accused by the Archdiocese in 2019.

47. Father Joseph Gallagher Date of Birth: June 10, 1929



Summary: In 1986, the Archdiocese was informed by a victim's mother that her son was sexually abused by Gallagher in approximately 1980 in Gettysburg, Pennsylvania, when the victim was about 14 years old. In 1993, the victim met with the Archdiocese and again reported that he was sexually abused by Gallagher when he was approximately 14 years old. Gallagher admitted an "inappropriate" encounter with this victim, but denied there was any "genital touching." Gallagher—who had retired in late 1985 (a retirement that he later referred to as an "early medical retirement")—had his priestly faculties removed at this time. Gallagher stated (Official C) had removed his faculties to "placate" the victim since Gallagher had already retired. The Archdiocese reported the abuse to authorities in 1993, but withheld Gallagher's name. Subsequently, the victim met with the Office of the Attorney General to report the abuse and identify Gallagher himself. It was not until 2002 that the Archdiocese publicly named Gallagher as an abuser.

In an e-mail communication with (Blacked-Out) in 2002, the victim requested financial assistance for his therapy costs. The victim stated, "I know our Cardinal gets up and says we do not have this problem in Baltimore – but we do. I come from a family that is connected with [the] Catholic Church and has given much to it. I and other family members have not been afforded proper dignity and courtesy from certain church officials leading me to believe that nothing has really changed with our 'red caped'

crusaders. It amazes me how certain leaders will take the lead in organizing a papal visit but shy away when the task is helping abused victims."
In 1997 Gallagher wrote to (Official C) to ask that his faculties be restored, since the withdrawal of his faculties, he noted, "complicate[d] [his] ability to increase [his] insufficient income." Then again in 2004, Gallagher asked to have his priestly faculties restored because he wished to return to pastoral work. Yet again, in 2014, Gallagher requested that his faculties be restored. The requests were denied. Gallagher was listed as credibly accused by the Archdiocese in 2002.

48. Father Joseph Gerg (Benedictine) Date of Birth: April 10, 1937

Summary: On March 4, 1997, a woman reported that she was sexually abused by Gerg, a Benedictine priest, between the years of 1967 and 1972, when she was 13-17 years old. The woman stated that the abuse included kissing and fondling. On at least one occasion, Gerg ejaculated while on top of the victim, and then made her touch his penis. She had concern for other young women, prompting her to reach out to the Archdiocese. The victim first met Gerg when he was assigned as an associate pastor at St. Benedict's Church in Baltimore, Maryland. Gerg developed a romantic interest in the victim, beginning when she was 14 years old. The victim kept very detailed diaries in which she documented numerous encounters with Gerg. Gerg called the victim at her home frequently, and often late at night, and would ask to come over. The sexual abuse occurred in her parents' home in Baltimore County, in Patapsco State Park in Baltimore County, and in a park near Penn State University. The victim sent Gerg a letter in 1994, with a copy of her August 20, 1969 diary entry attached. In the letter, the victim referenced the diary entry and said, "Pretty graphic stuff, don't you think? Oh but there's plenty more where that came from! Like most adolescent girls- I kept diaries. But unlike most, my diaries are filled with detailed accounts of child abuse." The victim also stated she had reported it to several individuals during the time frame of the abuse, including Father Neil Magnus and Father Joseph Maskell, both also abusers described in this Report, and (Blacked-Out). (Blacked-Out) was interviewed by (Official B) in 1997. (Blacked-Out) admitted being aware that Gerg and the victim appeared to be very close back then, and she acknowledged having talked with the victim about Gerg back then as well, but claimed she had no first-hand knowledge of "an improper or abusive relationship." (Blacked-Out) noted that Gerg was "good looking and charming," and said that it appeared the victim had a "crush" on Gerg. (Blacked-Out) admitted that she herself had a very close relationship with Gerg at the time, and that she felt manipulated by him. After reporting this abuse in 1997, the victim was referred to the Benedictine Order for assistance. The victim did not seek civil damages but did want assistance with therapy and counseling, which the Benedictines provided. The Archdiocese made the mandatory report of the abuse to authorities and also notified the Diocese of Altoona-Johnstown in Pennsylvania where Gerg was assigned. In addition, the Archdiocese notified (Blacked-Out) of Saint Vincent Archabbey, a Benedictine monastery in Latrobe, Pennsylvania. (Blacked-Out) confronted Gerg about the abuse and requested that he be psychologically evaluated. There is no record of such an evaluation or any treatment taking place. It was not until a meeting of the bishops in Dallas, in June 2002, that Gerg was removed from active ministry by the Benedictines. The abuse was publicly disclosed by the Archdiocese of Baltimore through the publication of its first list of credibly accused priests in September 2002. Gerg was listed as credibly accused by the Archdiocese in 2002, and by the Saint Vincent Archabbey in 2018.

49. Father Steven Girard Date of Birth: November 24, 1947

Summary: In September 1991, a parishioner reported that older teenagers who were friends of her children talked about Girard being an alcoholic. They said that Girard's adopted son brought his friends into the rectory and they talked about the amount of alcohol consumed. Two half-gallons of whiskey were billed to the parish per week. The boy was described by Girard as a foster son who was 17 years old when he came to live with Girard. According to Girard, he had an earlier foster son who was 18 years old when he came to live with him. In 1991, the Archdiocese received complaints about Girard's increasingly erratic and problematic behavior but no reports of child sexual abuse. In March 2002, Girard was charged in Baltimore County for making a false statement to police. Girard falsely reported his car

stolen twice to cover up he engaged a male sex worker. He ultimately told police that he "just wanted to have sex. I don't do it often, but the stress." The man he picked up said that after Girard picked him, they went to buy drugs and Girard gave him $60 for crack cocaine. Then Girard drove him to the St. Clement rectory where they drank alcohol and smoked the cocaine. Girard felt uncomfortable having sex in the rectory so they drove to a motel. When Girard sent the man out to buy more cocaine, he was arrested in Girard's car on an open warrant. The Archdiocese removed Girard's faculties to function as a priest and administratively suspended him on April 4th, and he resigned from the church in May 2002. Girard ultimately pled guilty and received one year of probation. In a May 2002 email from a deacon at St. Clement in the aftermath of the arrest, the deacon said that the annual Young Adult Ministry retreat was at Girard's "shore house" in Delaware for the past several years. Girard hosted a group of young people at his home the preceding weekend and told them he was framed by the police. In September 2002, Girard was evaluated at St. Luke Institute based on a referral from the Archdiocese. He was diagnosed as having "unintegrated sexuality" a term applied uniquely and frequently by St. Luke Institute.

In February 2004, a man reported that Girard sexually abused him in 1991 when he was in 3rd grade at St. Clement. Girard first molested him during a sacramental confession and threatened him with castration if he told his parents. Girard later orally raped the victim and anally raped him two times "in the little room near the gym" at school. The victim thought other boys at the school had been abused by Girard, but he didn't ask others because he didn't want anyone to know what had happened to him. Written records from the Archdiocese's initial meeting indicate that the victim was "in obvious psychic pain" and had made three suicide attempts, including one during the prior week. (Official B) spoke to (Blacked-Out) who agreed to "discretely [sic] search school/parish files to learn any information that might be helpful." (Blacked-Out)'s notes indicate that she went to the school office but was not able to find anything "as the records and the room are in such disarray." (Blacked-Out)'s notes also reflect the following conversation between herself and (Official B):

I asked how long ago this happened and (Official B) said 1991. I told him that from records I had seen around this office Steve was much more intact than he was in 1996 when we start seeing absence of baptismal records etc. I told (Official B) that I used to say "At least there was no abuse here" and stopped saying that after someone responded "what about us? We were abused too" (Official B) agreed. He made some statement about not being able to believe anything that Steve Girard said. Again, makes me wonder why nothing was done sooner here. The Archdiocese worked with the victim and his family to find appropriate treatment options and paid for his medical expenses, including in-patient treatment programs. Nevertheless, he died by suicide in February 2005. His parents filed a civil action against Girard and the Archdiocese a couple of years later, seeking $2 million in damages. The parties ultimately settled the lawsuit for approximately $200,000. The Archdiocese made the mandated report to the authorities and disclosed the nature of the allegations to the parishioners at St. Clement. Following that disclosure, a number of St. Clement parishioners came forward with additional allegations about Girard's "inappropriate" behavior with young people, including that he "often drank in the presence of minors on and off parish property" and "invited young men to stay overnight at the rectory." He allowed teenagers to drive his car and use his credit cards. This behavior was described as "failing to keep appropriate boundaries" by the Archdiocese. He also bragged about giving alcohol to teenagers during a trip to Rome with a group of young parishioners for World Youth Day and during a stopover in Amsterdam took the kids on a bus ride through the "red light district."

(Blacked-Out) reported a number of additional allegations of sexual abuse to the Office of Child and Youth Protection. First, in October 2004, (Blacked-Out) reported that she had spoken by phone to a man who worked part time at St. Clement during high school. The man identified by name another boy who had confided in him that "Girard made him uncomfortable." The former employee told (Blacked-Out) that he was "certain that Steve was messing around with him." There is no indication that anyone ever followed up with the caller or the individual he identified. Second, in December 2006, (Blacked-Out) reported that the deacon at St. Clement had received two phone calls from a law firm that purported to be representing a number of families alleging sexual abuse at St. Clement in 1991. In addition to the alleged victim who had come forward in 2004, the caller identified three additional families.

(Blacked-Out) reported to (Blacked-Out) that she had found the files for the children of two of the three families identified by the caller. There is no indication that anyone ever followed up with any of the individuals identified. Office of the Attorney General investigators interviewed members of two of the families, who denied that anything sexually inappropriate took place with Girard. They also confirmed that they were never contacted by the Archdiocese in 2006. On February 23, 2004, the Archdiocese launched an investigation into Girard. In August 2004, (Official B)confirmed in writing that the preliminary investigation had been completed and that Cardinal Keeler had determined that a referral to the Congregation for Doctrine of the Faith (hereinafter "CDF") was warranted. However, due to what the Archdiocese described as "an error," Girard's case was not actually presented to the CDF until February 2009. At that time, Archbishop O'Brien stated that no other victims had come forward, but acknowledged that Girard had "a long history of impropriety with other parishioners, including minors." He also noted that he was unable to credit Girard's denial of the victim's allegations because of Girard's "lack of regard for the truth." Nevertheless, O'Brien made a "strong recommendation" that the CDF not take action "given the limited nature of the information in this case and the unavailability of the complainant." O'Brien also confirmed that Girard had been granted full retirement status due to pre-existing medical problems and that he continued to receive full retirement benefits at that time. The CDF responded to Cardinal O'Brien's letter in June 2010, at which point it requested some additional information and asked O'Brien to "approach Reverend Girard to propose that he request a dispensation from the obligations of the clerical state." In February 2011, O'Brien wrote a letter to the CDF indicating that Girard had refused to request a dispensation and suggesting that "having Rev. Girard dismissed from the clerical state by presenting the case to the Supreme Pontiff . . . would be welcome." On June 25, 2013, Archbishop Lori wrote to CDF stating that he supported his predecessor's recommendation of administrative laicization "since there was one credible allegation of sexual misconduct with a minor." Lori followed up in September 2014, requesting attention to the case from the CDF "as it is important to obtain justice for the victim's family, especially the parents." In October 2014, an Archdiocesan official spoke to a staff member at the CDF who indicated that the CDF had never received the correspondence from O'Brien in 2011 or Lori in 2013. In June 2015, the CDF wrote to Archbishop Lori indicating that it could not pursue the accusations of sexual abuse and that the case should instead be submitted to the Congregation for the Clergy. There is no indication that this avenue was pursued. Girard was listed as credibly accused by the Archdiocese in 2019.

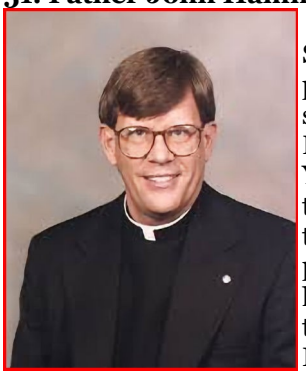
50. Father Mark Haight (Diocese of Albany, NY) Date of Birth: July 12, 1948

Summary: Mark Haight attended St. Mary's Seminary and the University of Baltimore, and worked at St. Ambrose Church in Baltimore, and as a chaplain at Spring Grove, from 1972 to 1975. In 1976, he was ordained in the Diocese of Albany. In 1980, after three short assignments in parishes in the Albany Diocese, a pastor he worked with had "uneasy feelings" about Haight's interactions with young people and notified church authorities. Haight was confronted and asked to enter counseling. He refused and went on a leave of absence but taught children during that time. He eventually agreed to counseling and in 1985, he was sent to the House of Affirmation for Treatment in California, which specializes in treating priests with psychological and psychosexual problems. In 1987, after his first period of treatment, Haight was assigned to another parish in New York. In 1989, a victim reported to the Diocese of Albany that Haight sexually abused him when he was a pastor at St. Joseph's Church in Scotia, New York. The Diocese sent Haight to another residential treatment program for pedophiles in New Mexico. The Diocese of Albany allowed Haight to return to a "limited form of ministry" in 1990, when he was posted as a chaplain at Glen Falls Hospital. In 1996, the Diocese of Albany finally removed Haight from ministry after they received a second report of child sex abuse. In the second report, Haight befriended the victim when he was a patient at Albany Memorial Hospital, recovering from an appendectomy, and ingratiated himself with his family. The sexual abuse lasted from 1974 to 1980 and included trips to Washington and Los Angeles. The case was settled for over $900,000.

In 2002, a man reported that he was sexually abused by Haight in the mid-1970s while Haight was a seminarian at St. Mary's Seminary and a student at the University in Baltimore. The victim was 14 years old and was employed by the seminary as a nighttime receptionist. Haight took him on a camping trip on Assateague Island and sexually abused him in the tent. The victim was interviewed by the Office of

the Attorney General in 2018 and stated there was another seminarian in the tent during his abuse, who said nothing during or after. The Archdiocese made the mandated report and notified the Diocese of Albany. In a 2002 email, (Official B) refers to the files of Haight and others who abused children while seminarians as "bad boy files." A civil suit was filed in Boston in 2004 describing sexual abuse by Haight and another priest in Coloni, NY and during trips to Massachusetts. In 2018, another victim filed suit in Vermont. Another suit was filed in New York by a victim who was abused for over a decade beginning in 1988 and was settled in 2022 for $750,000. The civil suits pertained to conduct that occurred outside of the Archdiocese of Baltimore. Haight was listed as credibly accused by the Archdiocese of Baltimore in 2002. The Diocese of Albany did not list Haight as credibly accused until 2018.

51. Father John Hammer Date of Birth: November 3, 1952



Summary: In 1985, Hammer, who was at St. Aloysius Parish in East Liverpool, Ohio, was dismissed from the Diocese of Youngstown in Ohio for child sex abuse and was sent for evaluation according to coverage by the Columbus Dispatch in 2002. A lawsuit brought in 2002 by three former altar boys from Youngstown against the Dioceses of Youngstown and Saginaw alleged that that church leaders knew about wrongdoing by him as early as 1978. However, the suit alleges, the leaders did not stop him but moved him to different parishes. Eventually he ended up in the Saginaw Diocese in Michigan, where he continued to abuse at least one more child at St. Louis in the 1990s. In October 1985, the Youngstown Diocese sent Hammer for treatment at St. Luke Institute's Three-Quarter Way House in Silver Spring, Maryland. He was treated for sex addiction and pedophilia. On May 24, 1986, Hammer was given faculties by the Archdiocese of Baltimore and was temporarily assigned as a chaplain at St. Agnes Hospital in Baltimore. On August 6, 1986, an indemnity agreement was signed by the Bishop of Youngstown protecting the Archdiocese of Baltimore from liability for "claims of any kind or nature whatsoever arising out of any culpable 166 act or omission on the part of Reverend John E. Hammer, excepting, however, claims arising out of acts of ordinary negligence."

When Hammer entered St. Luke Institute's Aftercare Program in April 1986, he was required to sign a contract that required that he attend three Twelve Step meetings per week, at least two being SA (Sexaholics Anonymous), SLAA (Sex and Love Addicts Anonymous), or SAA (Sex Addicts Anonymous), take Depo-Provera, participate in St. Luke Institute's aftercare program for as long as recommended, develop meaningful, age-appropriate friendships, and eat nutritious meals. It did not mention staying away from children. On November 20, 1986, Bishop James Malone of Youngstown wrote to Archbishop Borders seeking full time employment for Hammer within the Archdiocese. The letter said that Hammer had been working at St. Agnes parttime already and was finishing his time at St. Luke Institute Three-Quarter Way House. It also said Hammer cannot be placed in the Diocese at Youngstown because three sets of parents oppose his return. The letter said he would remain a part of the Diocese in Youngstown but requested placement for him in Baltimore. In a 1987 letter from Hammer's therapist at St. Luke Institute to Archbishop Borders, the therapist said "[a]s you know, we have had difficulty finding placements for those diagnosed with pedophilia" and expressed gratitude for the archbishop's "compassion and courage." In 1988, Hammer wrote to Archbishop Borders requesting to be able to live in the rectory instead of at St. Agnes. He cited feelings of isolation, loneliness, and depression being at the hospital, although he noted that he greatly appreciated the friendship of Bill Simms. (Simms has also been credibly accused of child sex abuse.) Hammer said he enjoyed helping occasionally with weekend masses at St. Benedict's parish. He also described his pursuit of a master's degree in Pastoral Counseling at Loyola College. Archbishop Borders sent a letter to Hammer in which he said he was "very pleased…that you have had occasional week-end Mass help at St. Benedict's, and even that you have been able to begin pursuing a degree in pastoral counseling." Borders granted Hammer's request to live in a rectory rather than the hospital with the following conditions: no involvement with the parish in which he would live; and that he pay for room and board in some way. (Official C) was copied on the letter.

In 1989, the Archdiocese decided that because of his "history," Hammer should not even be engaged in hospital ministry. In a memorandum dated October 26, 1989, from (Official C) to the Archbishop, (Official C)referred to Hammer's monthly meetings headed by (Official D) with LeFevre, Kruse and Simms. (These are presumably the monthly meetings, documented elsewhere, of priests who were treated for child sex abuse and are re-entering the ministry.) The Archdiocese informed the Diocese of Youngstown that Hammer's faculties to perform ministry in the Archdiocese of Baltimore were being removed. In a January 1, 1990 letter from Sister Mary Louise Lyons, President of St. Agnes, to Bishop Malone (a copy of which was provided to Archbishop Keeler), Sister Lyons thanked Bishop Malone for assigning Hammer to St. Agnes, praised his work, and said she was not surprised that he is leaving after three years and being recalled to his home diocese. She said that was her understanding with the Archdiocese when he was assigned to her.

She was concerned however, that "he and other priests who have been treated for the same illness are to be limited even more so in their exercise of their priestly ministry." She said she understood the dilemma faced by the bishops since the disease is incurable, but as a board member of St. Luke's she was worried that the treatment will not be effective "if the hope of being an active priest is removed." In her cover letter to Archbishop Keeler, enclosing a copy of the letter to Bishop Malone, Sister Lyons also discussed William Simms (another abuser described in this Report) and remarked that her letter was handwritten because she "hesitated to give it to someone to type, owing to the nature of the contents." In a January 5, 1990 response from Keeler to Sister Lyons, Keeler wrote that "with respect to the delicate issue involved in the change of status of Father Jack, I am deeply grateful to you for your understanding and support. In the light of our telephone conversation of two months ago, I am hopeful that you and the other board members at the Saint Luke's Institute may be able to receive an in-depth briefing concerning the unique and heavy liability exposure which the Catholic Church is facing in the United States. Even more than a burden which is capable of destroying the patrimony of the Church is the burden of destroyed credibility which would be created if we failed to take every possible step to protect our people." In 1990, Hammer was moved to the Diocese of Saginaw and served in multiple parishes until 2002 when his abuse was made public and he was forced to resign. Hammer was listed as credibly accused by the Archdiocese in 2002.

52. Father Edward Heilman Date of Birth: August 14, 1944

Summary: In January 2014, a man reported to the Archdiocese that he had been sexually abused by Edward Heilman during the 1970s when Heilman was a deacon. The abuse, which happened on more than one occasion, occurred at the Shrine of the Little Flower Parish in Baltimore, Maryland. This was Heilman's home parish, where he was active as a catechist and a member of the liturgy committee from 1963 until 1973. Heilman lived in the rectory in that parish while he was a deacon. The victim was a student at the school and served as an altar boy at the church and would have likely been between 8 and 13 years old when the abuse occurred. The Archdiocese made the mandated report. In 2022, another victim reported having been abused by Heilman.

The first incident was in 1978-1979 at St. Mary's Seminary when the boy was 13 or 14. The victim was at the seminary with Mardaga (another priest credibly accused of sexual abuse and described in this Report) and Heilman, who were both seminarians. When Mardaga left the room, Heilman attacked the victim and fondled him. The victim struggled and flowerpots were broken. The second incident occurred when Heilman was assigned to St. Mark's. Again, the victim was with Mardaga and Heilman. This time Mardaga joined Heilman, and together they attacked the victim, pulled his pants down, and orally raped him. The victim reported that Mardaga and Heilman thought the sexual abuse was funny. The victim was under the age of 18 at the time of the abuse but was not sure of the year. The Archdiocese made the mandated report. Heilman was listed as credibly accused by the Archdiocese.

53. Father Marion Helowicz Date of Birth: July 31, 1945

Summary: In March 1988, a victim called the Baltimore County Police Department and reported being sexually abused by Helowicz beginning in approximately 1981, when he was around 16 years old, and continuing until approximately 1984. The abuse often occurred at St. Stephen's Church in the Bradshaw community of Baltimore, Maryland, where Helowicz was assigned and where the victim and his family were parishioners. The victim had a developmental disorder and a learning disability, which his lawyer later noted that, "unfortunately, it was this factor which made [the victim] easy prey for the advances of Reverend Helowicz." The abuse consisted of genital fondling, masturbation, digital penetration, and oral rape, which often occurred several times a week. A police report was filed March 28, 1988. Subsequently, the victim "was contacted a number of times by 'unidentified' persons from the Archdiocese who tried to obtain his silence with assurances that Reverend Helowicz was in treatment." On March 29, 1988, the Archdiocese was contacted by the Baltimore County Police Department to notify them of the victim's report of sexual abuse by Helowicz. Handwritten notes documented the conversation that (Official E) had with the police officer as well as follow-up conversations he had the following day with Father Thomas Smith, another abuser described in this Report, and with (Official C). The notes regarding the conversation with Smith state that "Tom knows of nothing else… Marion admitted to the truth of this. Yet, Tom S. knows of no other families that Marion was so close to and with whom this would be a possibility." Notes of the conversation between (Official E) and (Official C) , noted that the police wanted to interview Helowicz the following day at 9:00 in the morning. The notes then indicate the Archdiocese had concerns: "Can Marion's interview be delayed? Do we need to suspend Marion?"

On the evening of March 30, 1988, (Official C) and attorneys with the Archdiocese met with Helowicz "to assess this matter." According to a memorandum written by (Official E) documenting the conversation, Helowicz admitted the abuse but was "firm, at the time of his statement, that this was the only person with whom he had engaged in such activity. The lawyers judged that for now, we could permit Father to return to the parish and engage in priestly ministry." By April 3, 1988, Helowicz had admitted to abusing a second boy. (Official E) stated, "It then appeared very clear to archdiocesan officials and our lawyers that there was a significant problem here." Helowicz's faculties were removed and was told to leave St. Mary's in Cumberland (his assignment at the time) and go live with his parents in Baltimore. Despite Helowicz admitting abuse of another boy, the Archdiocese did not report this abuse to any authorities or disclose it in any way. In fact, even upon that victim himself confirming the abuse to the Archdiocese in 1990 (see below), the Archdiocese did not report this abuse to the Baltimore County State's Attorney's Office until July 2, 2002. At the time of Helowicz's sentencing for his conduct with the first victim (see below), the Archdiocese had not alerted anyone to Helowicz's known abuse of a second child. The Archdiocese sent Helowicz to an inpatient treatment program at House of Affirmation Therapeutic Center for Clergy and Religious in Missouri. Helowicz began his treatment there on June 13, 1988. Reports from the treatment center given to the Archdiocese noted that "[f]rom the outset, Father Marion [had] identified himself as a sexual addict."

On August 10, 1988, (Official C) visited Helowicz at the treatment center and informed Helowicz that he would not be permitted to return to active ministry upon his discharge. After that meeting, on August 12, 1988, (Official C) sent a letter to Archbishop William Borders and told him that he "explained [to Helowicz] that two of our reasons for this decision were risk and oversaturation. Legally, we are advised that the risk of bringing men back into ministry after a sexual disorder is unreasonable. Presently, with three men in non-parish ministry as a result of treatment, we are over-saturated from not only the number of positions used but also the reasonable amount of supervision and control we can exert." On August 17, 1988, (Official C) wrote a letter to Helowicz. (Official C) stated, "I did relay to the Archbishop that you wished to stay in ministry, would like a position created for yourself, felt that we should be mindful of the four years in a difficult position in Cumberland during which you maintained a fair amount of sobriety, and finally felt your therapy and recovery program would sustain you in the future. I want to reiterate once again the good ministry you have provided the Archdiocese and express my gratitude. However, the circumstances of your situation and actions preclude a return to ministry at

this time." (Official C) then asked Helowicz to send a letter to the Archbishop requesting a three-year leave of absence. (Official C) said, "we will continue to provide your salary and benefits – the salary for up to 3 months after you return to Baltimore, and the benefits as long as necessary." Helowicz was placed on a leave of absence effective December 27, 1988. In early October 1988, Helowicz was indicted in the Baltimore County Circuit Court on a single charge of "perverted sexual practice, a fourth-degree sex offense," "involving a juvenile boy from July 1982 to early 1985." On October 18, 1988, (Official C) sent Helowicz a form for Helowicz to complete in order to request Short-term Disability. Helowicz completed the form and listed "stress" as the "cause and nature of disability." He listed the date the disability began as June 13, 1988, which was when he began his treatment at the House of Affirmation. (Official C) signed the form as the authorizing official for the Archdiocese on October 24, 1988. A letter from (Official C) dated May 2, 1988, to Helowicz, noted that, "Several months ago, the Clergy Personnel Board approved a Policy covering compensation for our priests on various leaves and between assignments. For those on Medical Leave, we will continue Pension, Blue Cross/Blue Shield, Short-term Disability, Group Life, and Retreat expenses." In November 1988, a psychologist at the House of Affirmation sent a letter to William D. Borders, Archbishop for Baltimore, regarding Helowicz's treatment status. The letter mentioned Helowicz's pending trial, his insight into his sex addiction, and his plans to end treatment the following month in order to prepare for his trial. The last paragraph of the letter stated, "It is our present policy at the House of Affirmation to recommend that Diocesan Officials to whom reports are sent destroy these reports after the resident's discharge. We suggest that these reports should not become part of a person's permanent personnel record.... [R]etention of these reports in your files may make them subject to judicial subpoena." Despite this suggestion, the Archdiocese retained the report.

On December 18, 1988, Helowicz was discharged from the House of Affirmation and returned to Baltimore. On December 27, 1988, Helowicz pled guilty to committing fellatio on the minor victim between July 4, 1982, and February 27, 1984. The statement of facts supporting the plea included information about the victim seeking support and guidance from Helowicz, his priest, because the victim was struggling with emotional difficulties. "What started innocuously as an attempt at counseling, accelerated slowly into a series of meetings where the defendant on occasions would fellate the victim." The prosecutor noted that force was not used, and also claimed, despite the victim having only been 16 at the time, "at no time did the victim not consent to the fellatio."59 Though the charge carried a potential maximum sentence of 10 years, the prosecutor told the presiding judge, Judge Dana M. Levitz, that the "the State would not be seeking incarceration" and would be "remaining silent as to disposition, and not opposing probation before judgment." Helowicz's defense attorney asked the judge to give Helowicz probation before judgment. The attorney noted that Father Thomas Smith,60 another abuser described in this Report, who was Helowicz's superior at St. Stephen's, was present for the hearing and was "aghast" at what Helowicz had done. Helowicz's attorney explained to the judge that although Helowicz would not be defrocked, he would not be permitted to work as a priest in the Archdiocese of Baltimore. Judge Levitz said, "Might he go to another archdiocese? Might he be assigned somewhere else and begin some other activity?" Judge Levitz called on the fellow priests in the courtroom to see if anyone knew if that was a possibility. Smith explained to the judge that it was "very doubtful that any other diocese, any other bishop, would accept Marion as an active priest." Judge Levitz responded, "If that is so, since he is still under the obligations of his vows, what does he do? I mean, is he provided for by the Church?" Smith said, "As far as how much the diocese will support him until he finds other employment, I am really not in a position to make that statement." The victim's father told the judge, "Someone has to take the responsibility of what happens now. The last thing that I would wish would happen would be a repeat of this problem somewhere else in this state or in this country. And obviously there is a great deal of this surfacing now all across the country, and no one seems to have any clear-cut answers or suggestions." Prior to handing down the sentence, Judge Levitz stated, "To say that this is a tragedy is certainly stating the obvious. It seems to be a tragedy for everyone involved. It certainly is a tragedy for Father Helowicz.... And it is a tragedy it seems for the greater community... because Father Helowicz obviously had a contribution to make, and now whether or not he will be able to make that contribution and in the most effective way seems to be open for resolution at some future time. ... Anyone who commits this type of offense commits it because of obviously personal problems that one has. I don't believe that Father Helowicz, from what I read, is a danger to other people.

He has never grabbed anybody. He hasn't taken anybody unwillingly and committed an act. And apparently he is not going to be in the position to intimately counsel others at least in the near future." Judge Levitz went on to say, "Father Helowicz has punished himself more than I can, the question is, where do we go from here?" Judge Levitz sentenced Helowicz to a fully suspended sentence, placed him on probation, and ordered 200 hours of community service. Legally, Helowicz was not required to file as a sex offender, despite having admitted and pled guilty to conduct involving sexual abuse of a minor. He is still not on any sex offender registry to date.

In February 1990, the Archdiocese entered into a confidential settlement agreement with the victim. In April 1990, an additional victim reported that he was abused by Helowicz at St. Stephen's in approximately 1982 through 1984 when the victim was around 14 or 15 years old. This was the boy Helowicz previously admitted to sexually abusing when he was confronted by the Archdiocese after the report of abuse by the initial victim in 1988. The abuse occurred in the rectory and consisted of oral rape and genital fondling. The Archdiocese did not report this abuse to the Baltimore County State's Attorney's Office until July 2, 2002. On September 20, 1990, in the midst of the Archdiocese being in settlement negotiations with the victim, (Official C) wrote a letter to the Archdiocese's insurance company in response to the insurance company requesting that the Archdiocese put in writing Helowicz's status. (Official C) wrote that Helowicz's priestly faculties "were removed on April 3, 1988, and the Archdiocese has no intention of reinstating those faculties or bringing Helowicz back into active ministry.... If any claims of this nature were made against Helowicz individually in the future... the Archdiocese would not contribute toward any judgment or settlement on Helowicz's behalf. The Archdiocese would not offer to pay for legal counsel for Helowicz as a matter of course; however, if Helowicz had absolutely no money for legal fees and was in great need, the Archbishop might choose to assist Helowicz as a pastoral gesture in recognition of his former status as a priest." On October 12, 1990, the Archdiocese entered into a confidential settlement agreement with the victim, his brother, and their family.

In March 1993, an additional victim contacted the Archdiocese to report that he had been sexually abused by Helowicz when he was in 8th grade at St. John the Evangelist Parish in Severna Park. The Archdiocese did not report this to the Anne Arundel County State's Attorney's Office until July 2, 2002. In the reporting letter, (Official B) said, "Prior to the relevant Attorney General's opinion in December 1993, the Archdiocese did not always report allegations of child abuse when the alleged victim was an adult." On June 5, 2016, Helowicz wrote to Archbishop William E. Lori and said the following: "I have been out of the priestly ministry for about 27 years.... I know that I have made a mistake that led to me being in this situation, but I have done my best to repent and atone for my mistake. I approached the archdiocese to inquire about my pension and was surprisingly told I would be put up for laicization. I have spent 27 years trying to right the wrong. Praying the Mass has been a major comfort and spiritual blessing for me. Now that may be taken away from me as a penalty for seeking the pension I was promised in a letter of 1994 and which I now come forward to receive and live on."

Helowicz was laicized on April 6, 2017. Within the petition for laicization, it is noted that Helowicz had been arrested in 1984 for soliciting a male police officer. The State's Attorney's Office apparently agreed to dismiss the case because Helowicz was being treated "for the problem leading to the subject offense." The arrest predated the first known reporting of Helowicz's sexual abuse of a minor. (lengthy Blacked-Out). Archdiocesan records indicate that Helowicz was transferred from St. Steven's to St. Mary's on October 12, 1984. A letter from the Archbishop to Helowicz on October 9, 1984, officially notified Helowicz of this transfer, though letters received by the Archdiocese from parishioners who were shocked by Helowicz's sudden transfer began in September 1988. Additionally, part of the shortterm disability claim form that Helowicz had submitted in October 1988, was a section for the "Attending Physician's Statement," which Helowicz's psychologist at the House of Affirmation at that time completed. The psychologist checked the box for "yes" in response to the question, "Has patient ever had same or similar condition?" She then noted that Helowicz received treatment for the "same or similar condition" in 1984 from (Blacked-Out). As noted above, this form was signed off on by both Helowicz and (Official C).

Also of note, Archdiocesan records indicate an abrupt transfer from his assignments in St. Michael's Parish and Bishop Walsh High School to St. John's in 1980. Again, there was no mention of a reason for the transfer in the records, but many parishioners wrote the Archbishop asking why Helowicz was being transferred, and 106 people signed a petition asking the Archbishop to reconsider the transfer.

The only reason given in response was in the form of a letter from Bishop P. Francis Murphy, who said that "according to the policy of our Clergy Personnel Board, Associate Pastors who have completed five years of service at a particular parish are considered to be available for re-assignment… and after several years of service in one parish, it seems only fitting that the special talents and gifts of one man be readily shared with sisters and brother in other parish communities. The Archbishop has therefore felt it necessary to re-assign Father Marion at this time." Helowicz was then transferred from St. John's to St. Stephen's after only 6 months. Helowicz was listed as credibly accused by the Archdiocese in 2002.

54. Father Joseph Hill (Vincentian) Date of Birth: Unknown. Date of Death: July 18, 1990

Summary: In August 2003, a man reported that his oldest sister was sexually abused by Joseph Hill when she was a teenager. He wanted the Church to know "just how devastating child sexual abuse is to an individual and their family." His sister "struggled with alcohol, drugs and depression until she [died by] suicide" in 2002. When Hill was assigned to Our Lady of Lourdes, Hill became a friend of the family and often dined at their house. The victim and her younger sister would assist at the church. The younger sister was 13 or 14 and the victim was 16 or 17.

The younger sister assisted with answering the phones, while the victim would assist Hill with "paperwork" in his bedroom. While in the bedroom, Hill would have sexual intercourse with the victim. The sexual abuse went on for several years. The victim confided in her younger sister at the time of the abuse or shortly thereafter. The Archdiocese made the mandated report to authorities. After interviewing "a number of Vincentians who knew Father Hill" the Provincial Superior for the Eastern Province noted, "[n]o one gave me any indication that he had problems with sexual boundaries. However, everybody did point out that his alcoholism had been quite severe at times." The victim's brother remembered picking Hill up from the rectory in 1981 and Hill was intoxicated. Hill has not been listed as credibly accused by the Archdiocese.

55. Monsignor Robert Hiltz Date of Birth: March 17, 1925

Summary: In 2003, a woman reported that that her relative was sexually abused by Robert Hiltz at St. Anthony of Padua in the 1970s, when the relative was between the ages of 11 and 15. The reporter indicated that she received the information third hand and would not provide contact information for the victim. The reporter said that Hiltz made "inappropriate physical gestures" toward the victim and her sister.

The reporter believed there was also a sexual encounter or at least a kiss. The date range did not match Hiltz's assignment to St. Anthony and the information could not be confirmed with the victim. The Archdiocese made the mandatory report of abuse to authorities. In 2018, a victim reported being sexually abused by Robert Hiltz as a 10-year-old student at St. Martin Catholic School in 1968. The school yard was located across from the rectory for St. Martin. Hiltz was the pastor at St. Martin's and took the boy "under his wing." The first time Hiltz abused the victim, Hiltz helped the victim change out of wet clothing and touched the victim's buttocks. Another time, Hiltz took the victim to his bedroom in the rectory. Hiltz took off his clothes and orally raped the victim.

Additional abuse occurred at the school and at the rectory and included masturbation and oral rape. The victim believed the behavior was expected of him and he was told not to tell anyone about the abuse. The Archdiocese made the mandated reports to authorities. Hiltz has not been listed as credibly accused by the Archdiocese.

56. Father George Hopkins Date of Birth: May 30, 1913

Summary: Hopkins served as an Associate Pastor, then Assistant Chancellor and finally a Chancellor at the Cathedral Basilica of the Assumption from 1942 until 1965. In 1965, he was moved to a parish in Western Maryland because of his romantic attachment to a woman he had counseled through her divorce. When the Archdiocese discovered his relationship with her, he was sent for mental treatment in Iowa. He left the Cumberland parish after a year and attempted to marry the woman. Hopkins then spent a year at a church in Tennessee. He then left the priesthood, ultimately filing for and receiving laicization and marriage validation in 1974. Father Thomas Bauernfeind, who was credibly accused and is described in this Report, assisted with his laicization. In 2002, a woman reported that when she attended the Cathedral School in the 1st through 3rd grades, Hopkins, who worked at the school, took a special interest in her. He came to her home and asked her parents if he could take her for "rides in the country." During the car rides he kissed her on the lips. She told no one but, at some point, refused to go with him again. The Archdiocese made the mandatory report of abuse to authorities. In April 2007, a woman reported to the Archdiocese of Los Angeles that in 1951 when she was 25 years old and a nun, Hopkins raped her. She knew him in high school and went to the Cathedral to say good-bye because she was moving to California. The Archdiocese of Los Angeles notified the Archdiocese of Baltimore. Hopkins was listed as credibly accused by the Archdiocese in 2019.

57. Father Joseph Hopkins Date of Birth: November 30, 1907

Summary: In July 1995, a man reported that he was sexually abused by Hopkins during the spring through fall of 1948 as an 8th grader, when Hopkins was assigned as Assistant Pastor at St. Cecilia Church in Baltimore. He lived across the street from the church and was an altar boy. When he was 13 years old, he began working in the parish office. Hopkinsinvited him up to his suite because he looked tired. When he was lying on the bed Hopkins began "caressing, then masturbating." The abuse continued over a number of months. Twice Hopkins drove him to Cumberland for "sightseeing." Hopkins fondled the victim while driving in the car. At the end of the summer, Hopkins disappeared. As a result of the abuse, the victim suffered from major depression. The Archdiocese made the mandated report. The victim said he believed there was another victim but it does not appear that Archdiocese contacted the second individual. In February 1949, for undocumented reasons, Hopkins was sent to Wheeling, West Virginia. There are several letters in a file marked "Confidential" between Hopkins and the Archdiocese of Baltimore after Hopkins was sent to West Virginia indicating that Hopkins was sent away for some bad action on his part with legal ramifications. In 1950, Hopkins wrote to Chancellor John Duggan, and asked if he could visit Baltimore during his summer vacation. He wrote "I have not been to Baltimore since my visit to the Archbishop in February 1949. No one here is of course aware of that. They have not asked any personal questions since I arrived last September. I am anxious to do the right thing." Duggan responded and advised Hopkins that he should not come to Maryland or Washington, D.C. for any reason, because his case is "still active in the courts." Duggan further advised Hopkins that [should the authorities learn of your whereabouts, it would prove very detrimental to your interests and the interests of the church. Therefore, you must keep your whereabouts a secret from anyone in Maryland or in the District of Columbia." Otherwise it would become necessary for the "Most Reverend Archbishop" to send him far away, "for instance in some diocese on the West Coast." In 1952, Hopkins wrote to Duggan, asking if he should make his annual retreat to Pittsburgh again, even though the retreat for the Priests of West Virginia was to be held in Baltimore at St. Mary's Seminar. He wrote "[n]ext February will make it four years since I left Baltimore. Since then I have not as much as visited the City." Duggan responded that the Archbishop wished him to make the retreat in Pittsburgh. In May 1955, Hopkins wrote to Archbishop Keough and said that he has been working in Wheeling for "five and a half years with faculties that read 'usque ad revocationem [until the recall].' I have tried to make atonement for the mistakes I made, but I would like to return to the Archdiocese of Baltimore."

In 2002, Cardinal Keeler wrote a letter to the victim, apologizing for the victim's suffering, and for the victim's dissatisfaction with the response he received from the Archdiocese in 1995. In this letter, Keeler claimed that Archdiocesan records do not reveal why Hopkins left St. Cecilia, and that because of the lapse in time, they were unable to uncover any additional documentation related to the victim's abuse in 1948. The Archdiocese listed Hopkins as credibly accused in 2019.

58. Father Robert Hopkins Date of Birth: May 17, 1920

Summary: In June 1995, two boys reported they were sexually abused by Robert Hopkins when he was Pastor of St. Mary of the Annunciation in Lonaconing. In a memorandum dated June 22, 1995, written by to a psychologist at St. Luke Institute, said that Hopkins admitted sexually abusing the two boys and "a number of other sexual encounters and relationships with other minor males in different parishes." The Archdiocese made the mandatory reports of abuse to authorities. The first victim was an altar boy and, in approximately 1972, began opening the rectory in the morning and helping with additional services. Hopkins began to ask him to spend the night in the rectory, which the victim eventually did. Hopkins was a trusted friend of the family. Hopkins slept in the same bed with the victim. The victim was 12 years old when Hopkins first touched his genitals in bed in the rectory. Ultimately Hopkins repeatedly raped the victim both orally and anally. Hopkins wrote the victim a letter after the abuse ended and said he was "sorry for anything he'd done." Hopkins, when confronted, said that he began abusing the victim when he was 12 years old in the rectory in 1973 and continued to fondle and rape him until 1978. In addition to the rectory, Hopkins said he sexually abused the victim on trips to Philadelphia, Orlando, and Virginia. The second victim was approximately 10 years old when he went to the rectory to spend the night. The first time he slept in another bed and nothing happened, but the second time Hopkins walked in wearing only a towel and woke the victim up by fondling his genitals. The victim hated spending the night in the rectory but Hopkins, who was a family friend, pressured his mother and she asked the victim to go again. The next time Hopkins was fully naked and orally raped the victim. When the victim pushed Hopkins off, he got mad. The victim at some point refused to go back to the rectory. Hopkins, when confronted admitted that he fondled the victim and attempted to rape him at the rectory and on trips to Virginia.

On June 16, 1995, (Official C) wrote to Hopkins and told him that his faculties were removed and expressed sympathy for what has been "an extremely difficult time." Hopkins was sent to St. Luke Institute for evaluation on June 25, 1995. On July 19th, a report was sent to (Official B). The report said Hopkins admitted to the "recent allegations of sexual abuse of boys during the 1970s… and also acknowledges sexual contacts with a number of other boys, ages 10 to about age 14." Hopkins said the first time he sexually abused a boy was in 1955 and the victim was 14 or 15 years old. His most recent abuse was in 1978 or 1979. He described "a pattern of becoming aware of a physical attraction to a boy, putting out 'feelers' and going forward if the boy appeared responsive. He also note[d] that he used gifts and outings to interest boys." Hopkins went on to say that he "fondled and masturbated boys, sometimes engaged in oral sex and, on rare occasions, engaged in anal sex." He estimated that he had "sexual contact with approximately 14 boys…. he [was] not sure that his sexual contact with boys was harmful to them." He said that he had been "worried for a long time that his sexual behavior with boys might be made public. He recall[ed] specifically in 1989 having a difficult situation with other priests and hearing a comment that he thought might imply awareness of his sexual behavior." Two years previously a pastor stopped eating dinner with him and he thought he might have "heard something about his involvement with boys." Hopkins was diagnosed with "[p]araphilia not otherwise specified – ephebophilia, attracted to males, nonexclusive; [p]edophilia, attracted to males, nonexclusive." It was recommended that he live in a supervised housing situation, receive supportive counseling, and have no contact with minors.

On July 11, 1995, (Official B) documented a conversation he and Francis Murphy had with Hopkins. Hopkins identified 11 victims by name and parish. Five victims were parishioners at St. Mary in Cumberland, two were at our Lady of Hope, one was possibly at St. Jerome's, and three were at St. Mary in Lonaconing. Also, at the meeting, they discussed where Hopkins would live. He was told he could not

live any place affiliated with the Archdiocese, but the Conventual Franciscans were willing to house him for a month. The Archdiocese reached out to all of the additional victims identified by Hopkins and made contact with six, who denied being abused. In June 1995, the Independent Child Abuse Review Board met and the consensus was to organize a disclosure quickly before the abuse became public. The discussions of Hopkins at Board meetings are largely redacted. In August 1995, a man reported that he was sexually abused by Hopkins in the summer of 1948. Hopkins fondled him on multiple occasions. The man also gave the name of another victim. In September 1995, a man reported anonymously that he was abused three times by Hopkins at St. Mary's in Lonaconing. He did not give details of the abuse. In 2002, a man reported that he was sexually abused by Hopkins when he was 10 or 11 years old. He was one of the victims named by Hopkins in 1995. He spoke to law enforcement in 1995 but not the Archdiocese. When confronted in 1995, Hopkins said that he sexually abused the victim from 1972 through 1973 when the victim was 11 years old. In 2019, a man reported that he was sexually abused by Hopkins from the 10th grade to the 12th grade at St. Mary in Lonaconing. In 2019, a man reported that he was sexually abused by Hopkins from 1982 through 1990 when he was a student at St. Patrick Catholic School in Cumberland. Hopkins would corner him in the church and so the victim tried to avoid serving Mass. In 2021, a former parishioner of Our Lady of Hope reported that several of his classmates have been sexually abused by Hopkins while Hopkins served at the parish in the 1960s. The Archdiocese made all mandated reports to law enforcement. Hopkins remained as a retired priest without faculties and was financially supported by the Archdiocese until his death in 2006. Hopkins was listed as credibly accused by the Archdiocese in 2002.

59. Father William Jameson Date of Birth: Unknown. Death: August 19, 1973

Summary: In July 2007, a woman reported that she was sexually abused by William Jameson at the Blessed Sacrament Parish in 1942 when she was 13 years old. He reached under her skirt and touched and rubbed her inappropriately. Jameson left the Archdiocese of Baltimore in the mid1940s and went to the Archdiocese of Washington. At some point, he traveled to the Diocese of Joliet, Illinois, where he was an associate pastor from 1950 to 1954. The Archdiocese made the mandatory report to authorities. Jameson has not been listed as credibly accused by the Archdiocese.

60. Father Albert Julian Date of Birth: July 19, 1932

Summary: In 1968, Cardinal Shehan received a letter from a former parishioner of St. William of York accusing Julian of sexually abusing his daughter. The father explained that he intercepted a letter to his daughter, by then a college student, from Julian which led to the discovery. The father "demand[ed] that Father Julian be removed from any parochial assignment that would place him in contact with girls or young women, and threatened criminal prosecution." There is no contemporaneous record of any reporting, investigation, or follow-up by the Archdiocese at the time the report of abuse was received in 1968. However, in a March 31, 1970 letter from Cardinal Shehan to Vatican authorities recommending the laicization of Julian, Shehan described the allegation and an admission by Julian. According to the letter, Julian revealed to him "that for some years he had been beset with almost uncontrollable sexual attraction toward young people of the opposite sex, that he had yielded to temptation from time to time and was later terrified of the consequences of his actions and his probable future conduct." Cardinal Shehan's 1970 letter to Vatican authorities states that Julian "was removed from active parish work," received psychiatric treatment, and was later "assigned to desk work and part-time parish work of a kind where he would not be exposed to temptation."

The 1970 recommendation that Julian be laicized was made at Julian's request, because he wished to marry. Also in the laicization documents, Julian wrote he would not do well if he continued as a priest, and he did not want to hurt the people he was serving. (Blacked-Out) and who supported laicization, referenced "a crisis over his intimate relationship with a young girl in the parish." In the same document (Blacked-Out) describes Julian as a "man of high character but by no means perfect." The documents include a form question asking if there has been a "serious scandal" and (Blacked-Out) said "no, nor would I anticipate any." Cardinal Shehan urged that laicization be granted so that Julian could marry "and live as a good lay Catholic." Julian was laicized and he married later that year.

In 2002, a woman reported she was abused by Julian in the 1960s, beginning in the 8th or 9th grade and continuing through high school. She was a student at St. William of York and was very active in the Catholic Youth Organization. In 1961, Julian took a special interest in her and found ways to drop her off last and be alone with her in the rectory. He "necked" and "petted" her and touched her breasts and genitals. He also orally raped her.

The abuse occurred at William of York and at Julian's shore house on the Eastern Shore. The abuse at times occurred as often as two to three times a week. She also referenced a second victim who was in high school but one year behind her and abused during the same time period. The information provided was consistent with the information provided in 1968, and the Archdiocese later confirmed that the second victim who was referenced by the victim who reported in 2002 was indeed the same person whose father had contacted Cardinal Shehan in 1968.

The Archdiocese made the mandated reportsin 2002 asto both victims, but did not mention the 1968 admission by Julian in its reporting letters. Archdiocesan records indicate that (Official B) "intend[ed] to contact" the father who had reported the abuse in 1968 to obtain more information, but there is no record of whether contact with the father or his daughter was made. The victim who reported in 2002 indicated to the States Attorney's Office she did not want to move forward with charges against Julian. There is no record whether she was told that the abuse of the other victim was known earlier to the Archdiocese or that Julian had admitted the abuse. According to the minutes of a 2003 meeting of the Archdiocese Independent Review Board, (Official B) reported that Julian was confronted in the 1960s, but that there are no records confirming any of the information from the 1960s. The remainder of the Independent Review Board minutes are redacted. The Archdiocese has not listed Julian as credibly accused.

61. Deacon John Justice Date of Birth: July 22, 1923

Summary: In 1989, Justice was accused of and admitted sexually abusing a 13-year-old girl in 1985 at the St. Louis Church. On December 21, 1989, (Official C) wrote to Justice and told him that Archbishop Keeler was removing his deacon faculties immediately. In a 1995 letter requesting his faculties be reinstated, Justice admitted to touching the young girl and asked for forgiveness. Notes from December 1989 describe a conversation with a detective in which the detective said the family does not want any criminal charges or civil action. They want "no contact from the Archdiocese" and think the "whole thing is blown out of proportion." The case was "exceptionally cleared" meaning it was closed "with the awareness that the event did actually happen." Justice sent multiple letters to (Official C) asking for reinstatement. The Archdiocese denied those requests.

62. Brother Benedict Joseph, Thomas F. Kelly (Xaverian) Date of Birth: Unknown. Death: 1976

Summary: In 1995, a victim reported that he was sexually abused by several Xaverian Brothers at St. Mary's Industrial School beginning in approximately 1945, when he was 13, and continuing until he was approximately 16. In 1945, a court sentenced the victim to "St. Mary's Industrial School, a 'reform school' for youths [sic] that was run by Xaverian Brothers in Baltimore City." Brother Luanus (Lawrence Meegan) raped the victim orally and anally in various places at St. Mary's Industrial School. He also took the victim and another boy to the school's pool or showers and watched them masturbate. Brother Benedict Joseph (Thomas F. Kelly) also raped the victim orally and anally in Joseph's room and outside on school grounds. Brother Fabian (Francis Dolan) raped the victim in the school infirmary on one occasion.

Timothy McGrath, a Passionist priest who was Chaplain at St. Mary's Industrial School, touched the victim sexually in the school chapel. The victim named two other potential victims. He also described the physical discipline used at the school. The Archdiocese made the mandated report to authorities. Kelly was listed as credibly accused by the Archdiocese and by the Xaverian Brothers in 2019.

63. Father Thomas M. Kelly Date of Birth: January 14, 1907

Summary: In March 2006, a woman reported to her parish priest that she was sexually abused by Thomas Kelly when she was eight years old in 1971. While preparing her for her Communion, Kelly digitally penetrated her vagina while she sat on his lap. She was so traumatized when she reported that she was unable to say Kelly's name but instead could only write it on a piece of paper. The Archdiocese made the mandated report. The Archdiocese did not speak to the victim or conduct any investigation but deemed the report not to be credible. On October 29, 1971, a meeting was held on the "State of St. Thomas More Parish" attended by Cardinal Shehan, Monsignor P. Francis Murphy, Father James R. Schaefer, Father Christopher M. Carney, and Father Michael J. Spillane. Schaefer, Carney, and Spillane were assigned to St. Thomas More under Thomas Kelly. Spillane is a child abuser described in this Report. Schaefer described the "situation" at St. Thomas More "over the past two and one half years," which made it difficult to replace a priest who stayed only one year. He said they "resorted to a newly ordained, Father Michael Spillane." He went on to explain that "over the past two years a gradual deterioration has taken place and that presently it has reached rather serious proportions." Schaefer then mentioned "the areas of drinking, handling of women, and erratic and irrational behavior. In all three of these area…[Kelly's] behavior had convinced the staff of the parish that some action was necessary." The three priests subordinate to Kelly confronted him about his drinking with no effect so they appealed to Murphy. The decision was made that Kelly should retire. The Parish Council Chairman and two Lay Corporators of the parish were consulted and agreed. They also consulted a nun affiliated with the parish who said she was not surprised. Parishioners told her Kelly was seen drunk on the parking lot before the Saturday evening mass. All of the foregoing led to the meeting with the Cardinal detailed in the notes. A memorandum describing the October 1971 meeting continued with more specificity about Kelly's behavior. It said the "main areas of discussion were [Kelly's] drinking habits, his actions with young girls and ladies of the parish, his rages, his pathological lying, his inability to make decisions and to take responsibility for them, and his using of individuals and groups of people." Kelly was frequently extremely drunk. It described an event on October 8, 1971, at a CYO dance.
One of the parents approached Spillane and asked him to remove Kelly. She said "he has been drinking again and he is going after some of the girls." Spillane observed Kelly "grabbing young CYO girls and laughing." Spillane took Kelly to his room. His behavior had deteriorated over the past two and a half years and "the fear expressed about Father Kelly's drinking was that he may be slowly damaging his own health and his image in the parish, that he is damaging the image of the priesthood, that he might burn down the rectory with his smoking and drinking and that he might kill someone while driving under the strong influence of alcohol." The document then discussed Kelly's "conduct with young girls and ladies in the parish." "All three priests reported that [Kelly] is in the habit of grabbing women outside the church on Sunday and that they had heard complaints about this from parishioners." Kelly "had a bad habit of pawing women" and cornered a nun in the supply room. She said she had "developed a kind of dance step in order to avoid his hands." Spillane said that Kelly would sit on the couch next to a woman or girl he was counseling "with his arm around her or with his hand on her knee." They also discussed his treatment of the staff and his racism. They described a woman who "cooks for the rectory because [Kelly] threatened to take her off Saint Vincent de Paul aid if she didn't cook for the parish." When speaking at the Institute of Notre Dame graduation Kelly talked about how pretty the girls were and said "even the black girls looked pretty."

The memorandum summarizing the meeting notes concerns about Kelly's drinking and the impact to his health, his image, the reputation of the priesthood, and the possibility he would burn down the rectory or kill someone by driving under the influence. While it says the above issues were discussed, it does not explicitly note concern for the young girls or women affected as one of the specific "fear[s] expressed about Father Kelly's drinking." A note dated November 2, 1971, said that "the incident at St. Ursula's" would be used as the "immediate cause for this meeting and for [Kelly's] hospitalization." Kelly was admitted for treatment at Mercy Hospital on November 4, 1971, "because of personality changes noticed by his associates and parishioners"; he was discharged three weeks later. On December 2, 1971, psychiatric reports were sent to Shehan. The evaluation included discussion of "considerable evidence of the existence of strong oral and sexual needs which the subject tries to repress and which appear to be associated with much guilt and anxiety."

There “appears to be an emotional and personality disturbance of psychotic proportions.” Kelly “would benefit from psychiatric intervention designed to help him to view his unmet oral and sexual needs as normal, but to be suppressed rather than repressed.” The medical recommendation was that full retirement could lead to mental deterioration so Kelly should be assigned work less demanding than parish work. In December 1971, Kelly resigned and was replaced by his associate pastor Michael Spillane. Kelly moved into Stella Maris and continued to minister to residents there. Kelly’s continued drinking was documented at Stella Maris in 1976. In 1982, Kelly caused an automobile accident that killed another priest. Kelly was charged but the charges were dropped in exchange for him giving up his driver’s license. A year later when Kelly tried to renew his license, his doctor wrote to the Department of Transportation to say Kelly should not be issued a license for health reasons. Kelly has not been listed as credibly accused by the Archdiocese.

64. Father Joseph Kenney Date of Birth: March 26, 1916

Summary: In January 1985, a victim reported being repeatedly sexually abused by Kenney. In a letter to the Archdiocese, the victim stated that she was abused from when she was 4 until she was about 8 years old, while Kenney was assigned to the Shrine of the Little Flower. Her family lived close to the church and school and owned a local business. Kenney was a friend of her father’s. Kenney would ask to take the girl to the rectory, under the pretext of getting “a lollipop.” The abuse consisted of touching, fondling, and rubbing against her, while holding her against her will. She remembers incidents in the school basement also. As she grew older, she learned to avoid Kenney. The victim indicated that another woman had been sexually abused by Kenney as well when she attended St. Rita’s. The victim also said that others would talk about Kenney’s behavior with little girls back then. The victim, after several years of therapy, reported this abuse at age 38. She stated, “if my coming forward will prevent even one child from going through the emotional pain that I have gone through it will be worth it.” (Blacked-Out) acknowledged the report in a letter, thanked the victim for her “courageous and very sensitive way in which” she reported the matter, and assured the victim that he and Bishop Murphy would take “appropriate follow-up.” However, it appears nothing was done, and Kenney continued as a priest until he retired in 1987. The matter was not reported to law enforcement until 2018, when the victim followed up with the Archdiocese to inquire why Kenney was not listed as credibly accused by the Archdiocese. In April 2002, another victim reported that when she was 12 or 13 years old, in the late 1940s, she worked as a receptionist after school in the rectory at the Shrine of the Little Flower. She recalled an incident where Kenney embraced her from behind and put his cheek next to hers. She could tell that Kenney was sexually aroused at the time because he was pressed up against her back and she could feel his erection. The Archdiocese reported this abuse to the appropriate authorities, as required by law. In May 2002, a victim reported that she was sexually abused by Kenney in a storeroom at the Shrine of the Little Flower when she was around 14 years old, in approximately 1952-1953. The Archdiocese reported this abuse to the appropriate authorities, as required by law. In March 2019, a man contacted the Archdiocese to report that his sister and cousin had both been sexually abused as children by Kenney, who was their relative. The abuse of both girls consisted of touching and “open mouth” kissing, and Kenney would also rub the girls against his erect penis. The abuse happened in the 1960s. The Archdiocese made the mandatory report to authorities. In April 2019, a male victim reported that he was sexually abused by Kenney when the victim was approximately 5 years old and Kenney was assigned to St. Joseph in Taneytown. The abuse occurred in the boy’s bedroom where Kenney fondled the boy’s genitals. Minutes from an Archdiocese Independent Review Board meeting state that the Archdiocese made the mandatory report of this abuse to authorities. In September 2021, the Office of the Attorney General interviewed an additional victim. She stated Kenney abused her when she was 4-5 years old in the late 1940s, early 1950s. Kenney kissed her with an open mouth and she felt his erect penis. The abuse continued into her teenage years. She stated that her cousin was also a victim of Kenney, and that her mother confronted him at some point. The victim also called Kenney to forgive him as she “wanted to get rid of it.” Kenney never said he was sorry, but stated it was commendable she was able to forgive him. The victim did not speak with the Archdiocese of Baltimore about Kenney and always thought it was just her, until she saw the credibly accused list and later learned her cousin was also a victim of Kenney’s. Kenney was listed as credibly accused by the Archdiocese in 2018.

65. Father Simon Kenny Date of Birth: April 14, 1913

Summary: Simon Kenny was born in 1913 in Midland, Maryland. He served in the Archdiocese of Baltimore from 1938 to 1985. His first assignment, from 1938 to 1943, was as chaplain to the Catholic Daughters Court in Hagerstown. He then spent much of his career in the United States Army on active duty as a chaplain, from 1943 to 1946 and 1950 to 1967. Between Army assignments, he served as an assistant pastor in Hagerstown; after his retirement from the Army, he served as a pastor of a church in Pylesville. He was appointed Monsignor in 1982. He retired in 1985 and moved to a church-owned retirement home. There is no record of the Archdiocese receiving any complaints about. Kenny during his lifetime. A former parishioner sent an email to the Archdiocese in 2016 saying that Kenny had French kissed her without her consent in 1982, when she was an adult. The kiss occurred in the home of the parishioner's mother, who was lifelong friends with Kenny. She said that Kenny came into the house with her mother, walked over to her, dipped her as if they were dancing, and gave her a "deep French kiss, ugly tongue and all." She said that Kenny tried to move over to her sister, who avoided him, in part because she he had tried to grope her on a prior occasion so she was on high alert. Kenny then moved on to her 16-year-old daughter, whom he kissed in the same way. The woman said that her daughter had never before been kissed, and that she was "shocked, devastated, felt violated, and ran from the room." After the incident, the woman said she tried to discuss the incident with her mother and sister, who refused to listen. The woman said that she had revered Kenny as a saint all of her life until that point. After the incident, however, the entire family stopped attending church. She said that her daughter, now 50, still bursts into tears at the mention of the incident. She blamed herself for not speaking up or confronting Kenny. She noted in her email that she understood Kenny was deceased, but she wished the Archdiocese to know of his abuse of her and her daughter and the cumulative effect the abuse inflicted upon her and her family's religious and spiritual life. Archbishop Lori sent a letter to the victim in 2017 apologizing for Kenny's conduct. The Archdiocese sent the mandated notice to law enforcement and child protective services later that year. Kenny was listed as credibly accused by the Archdiocese in 2019.

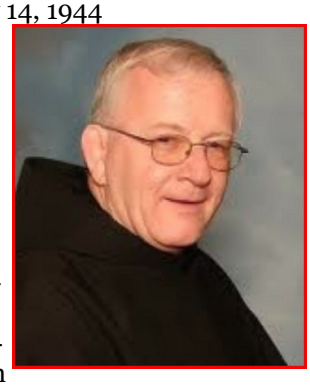
66. Father Paul Knapp (Redemptorist) Date of Birth: January 11, 1947

Summary: In December 1992, parents reported to the Redemptorist Order that in 1975 their daughter was sexually abused by Knapp on multiple occasions, beginning when she was 13 years old when Knapp was assigned to St. Mary's in Annapolis. The abuse consisted of oral rape and genital fondling and continued over a three-year period. The parents and their daughter said there were other victims as well, and that they wanted Knapp out of youth ministry. The Redemptorists notified the Archdiocese in early 1993. Handwritten notes by a member of the Archdiocese dated May 18, 1993, appear to reflect a phone call between the member of the Archdiocese and (Blacked-Out). The notes indicate that Knapp solicited a young woman "in confessional or on retreat" in Saratoga Springs, New York, and that he was "sent to New Mexico." Another line states, "Annapolis paper today!" A newspaper article that day reported that Knapp "was removed from his post as associate pastor of the church on May 6, hours after two women made the charges" of sexual misconduct. The article noted that "Knapp was sent to the Brooklyn headquarters of the Baltimore Province of Redemptorists, where he was to enter a therapy treatment center." Handwritten notes by a member of the Archdiocese dated May 19, 1993, stated the following: " –(Blacked-Out) statement from St. Mary's to parishioners; allegations NY, if anyone has concerns please contact (Blacked-Out); show couple who came forward our interest." Another note directly under that, also dated May 19, 1993, said "no announcement." A report by the Internal Review Board of the Archdiocese updated July 2, 2002, noted that "the Archdiocese encouraged the pastor of St. Mary's to make an announcement in 1993 that anyone with concerns about Fr. Knapp should contact the Archdiocese. It is not clear whether that announcement was made."

In April 2002, a person contacted the Archdiocese to report that, as a college student in 1978 or 1979, she had served as a chaperone on a month-long service project for high school students led by Knapp. Knapp brought another teenage girl along on the project and other participants in the project told the

caller that they observed Knapp getting out of the teenage girl's sleeping bag, and that she later heard rumors that Knapp had an inappropriate relationship with a girl at St. Mary's High School in Annapolis and was transferred the following year to a parish in Ohio. Minutes from an Archdiocese Independent Review Board meeting state that the Archdiocese informed the Redemptorist Order of the abuse, and that the Redemptorist Order reported the abuse to authorities in June 2002. (Official B) wrote a letter to (Blacked-Out), dated June 25, 2002, in which (Official B) stated, "Recently an individual called concerned that Knapp may have abused minors while stationed at St. Mary's, Annapolis. In reviewing our files, we noted both a news article in the Annapolis Capital and file notes that (Blacked-Out) had interviewed a victim. However we did not find evidence that a report had been filed with the civil authorities." (Official B) requested that (Blacked-Out) report "any known child abuse by Knapp while stationed at St. Mary's" to civil authorities. (Blacked-Out) then made the mandatory report of the abuse of the 13-year-old girl that occurred at St. Mary's Parish in Annapolis. Knapp was listed as credibly accused by the Archdiocese of Baltimore in 2002 and by the Diocese of Toledo in 2019.

67. Father Michael Kolodziej (Conventual Franciscan) Date of Birth: July 14, 1944



Summary: In 2013, a man reported that he was sexually abused by Michael Kolodziej at Archbishop Curley High School in 1978 and 1979 when he was a junior and senior. Kolodziej would call him out of class and to the gym locker room. Kolodziej would then lock the door and strip down to his underwear and have the student strip down as well. During the wrestling, Kolodziej used his finger and hands to grope the victim's genitals and digitally penetrate the victim's anus, causing pain. He also forced the victim's head into his own crotch. This happened approximately five times over two years. The victim reported the abuse to the school in 2013. The Archdiocese made the mandatory report of the abuse to authorities. The Archdiocese of Baltimore and the Franciscan Order jointly entered into a $50,000 settlement with the victim. Also in 2013, a man reported that Kolodziej sexually abused him when he was a summer school student in 1978 at Archbishop Curley. Kolodziej made the boy wrestle with him while both were in their underwear. The Archdiocese with Archbishop Curley High School made the mandated report to law authorities, suspended Kolodziej's exercise of priestly powers, forbade him from residing within the Archdiocese and forbade him from contact with minors. After the allegations were made public, four men came forward to report their abuse by Kolodziej in New York, during his time at St. Francis High School and Cardinal O'Hara High School. In 2013, a man reported that Kolodziej abused him between 1979 and 1982 when he was 17 years old and a student at St. Francis High School in New York. Kolodziej, his teacher, forced him and another boy to wrestle with each other very roughly and then wrestled with him himself. Kolodziej was so rough that he caused pain to the boy. In 2013, a man reported that he was abused by Kolodziej when he was student at Cardinal O'Hara High School from 1981 to 1985. Kolodziej, his teacher, took boys out of detention into a classroom with just wrestling mats. They could choose wrestling or "street fighting." The boy said it happened to him 5-10 times but that it was a daily occurrence. Before wrestling, Kolodziej made the boys change into and out of gym clothes in from of him. He wrestled with the boy until he was bloody and required the boy to use foul language about himself before he would let him go. Another person who was a student at Cardinal O'Hara between 1982 and 1985 described Kolodziej wrestling with him and using sexually explicit derogatory words to describe his mother and sister. In 1985 his parents went to the Buffalo Diocese to complain about Kolodziej and the victim believes Kolodziej retaliated against him. Another man reported identical abuse by Kolodziej when he was a student at Cardinal O'Hara between 1982 and 1985. This victim also described Kolodziej wrestling with him during detention and changing into and out of his clothes in front of him. He would not let the student go until the student said negative things about himself. The Archdiocese made the mandatory reports to authorities of all of the above abuse. From 2001 through 2010, Kolodziej was the head minister for the St. Anthony of Padua Province. He was responsible for establishing a system of accountability to prevent child sexual abuse in his Province. He was also responsible for addressing allegations of child sexual abuse by Franciscans in his Order, including Figlewski and (Blacked-Out), both of whom are also abusers discussed in this Report. Kolodziej was listed as credibly accused by the Archdiocese in 2019.

68. Father Joseph W. Krach Date of Birth: March 7, 1931

Summary: In 1968, two priests who served with Joseph Krach at St. John's went to Cardinal Shehan to complain about Krach's behavior with boys. On October 30, 1989, Bishop Frank Murphy asked Father Ed Lynch to recall why he and Father Joe Raley went to Shehan "with concern about J.K." Lynch said that he heard that Krach had "some problems with altar boys in Oakland" and Lynch had to push Krach off from hugging him. Lynch said that the precipitating incident for the conversation with Shehan was that a young man who said he was a friend of Krach's came into the rectory and stole "envelopes from a wall safe." Lynch and Raley thought it was an "inside jobperhaps blackmail." In April 1968, around the time of this conversation, Raley wrote to Shehan about staffing shortages and other matters. In the letter he said: "We need an Associate Pastor who is able and will give wise leadership to the CYO, the Sodality, the Lectors and Cantors, and the Altar Boys. These are his direct areas of responsibility. In my eight years as Pastor I have had [another priest], who was a source of great tension. With the assignment of Father Krach I had this all over again."

In March 1968, Krach was hospitalized at the Seton Institute. Notes from 1968 said the doctor believed Krach's "drive" was not strong and the "overt acts were of a 'caressing' and 'overly affectionate' behavior with boys." The notes indicated that Krach did not seem to realize that his "interest in boys, even of the C.Y.O. or altar boys type, in his case was actually a sexual one or at least could result in sexual excitation." The recommendations were more hospitalization "but perhaps not a great deal more," supervision from a pastor or superior who would provide "kind but firm" insight, and motivation for Krach, avoiding contacts with boys, and "understanding but not indulgent priest friends." The doctors assumed Krach would be reassigned and said: "To cast him adrift would not be in his interest and would not seem warranted by his overt actions in the sense of being necessary at present to safeguard the general welfare of the Church." There is no record of any attempt to identify victims, let the parish or the public know, or even restrict his access to children. On October 3, 1981, Joseph Krach was arrested in Baltimore for soliciting an undercover policeman. Krach did not report this arrest to the Archdiocese; instead, they learned of the arrest from "another source."

Handwritten notes from November 10, 1989, about Krach's involvement with children at his past parish assignments said "no problem with children – 6 years ago – … Policeman tried to pick him up… Frank Stafford – (Blacked-Out) – encouraged counseling…" About his time at St. Rose, the notes said, "No children – Teenagers – late teens – involved in drugs and teenagers needed money for work, help with problems-young lady called Joe Krach and said we know – Joe and teenager had an affair going on. Joe told Austin and Fran - saw him alone, in rectory parlor – allegation to get money." The notes continued: "Star of Sea – 5 yrs – Keough called me in – said I was a liar, sent me to Oakland – friend I tried to help; was close to them (over 15 yrs old – … called Porter White – kid's brother and father came to complain to Joe…" And went on: "St. Peter's, Oakland – close to young man…befriended young man, 16 or 17 years old, helped him through manslaughter case. People talked. Severna Park – Raley knew that—South Balto kid on drugs, asked for Joe K… Shehan asked me to go to Seton – committed – 6 months…St. Matthew's – nothing – Church Hospital … – adults and young adults…" The notes ended with recommended restrictions: "Closely supervised – pastor must know – no altar boys, no ministry with youth, under 18 – restriction."

Another page of handwritten notes made it clear that the Archdiocese was aware of the allegations against Krach: "Church Hospital and reported it to Frank Stafford who 'laid into him, never gave him a chance to tell his story.' (Blacked-Out) encouraged counseling, was good. St. Rose – The only problem since then was a couple of years ago when a young lady called St. Rose Rectory and told Krach she knew he was having an affair with her brother and was going to report it. Joe told Austin Murphy about it and he referred him to . [Krach] spoke to and [an attorney for the Archdiocese from the firm Gallagher Evelius & Jones LLP]." At a Vicar's Meeting in September 1990, Krach was discussed. Krach was being considered for transfer from St. Rose before Frank Murphy came across the 1968 memorandum written by Porter White: "While no formal complaints from anyone claiming to be victimized by him, in each parish or assignment, there have been questionable activities and relationships with teenagers or young adults."

Notes from another meeting said that Krach was "Moderator of Altar Boys-Boy Scouts" and "young adults = 19 yrs old and older." Krach confirmed in a letter written in 1986 that at St. Rose of Lima he had the "responsibility of heading boy-scouts, altar boys," among others. On October 12, 1990, (Official D) referred Krach to the Anodos Center in Downingtown, Pennsylvania. (Official D) wrote in the referral form that Archbishop Keeler was unwilling to reassign Krach without a "thorough evaluation." The behavior at issue was "questionable relationships with male teenagers and young adults which led to a 1968 psychiatric hospitalization to confront the problem." The purpose was to "evaluate the risk of having [Krach] continue in active ministry." Krach also had "problems with altar boys at Oakland" (St. Peter the Apostle). Other concerns were possible homosexual relationships and the activities that led to the 1981 arrest for soliciting an undercover policeman.

On October 14, 1990, a 32-year-old man reported that Krach was sexually inappropriate with him on two occasions, once when Krach tried to molest the victim in a bar and another time when the victim was very intoxicated following his mother's death. On the second occasion, the victim woke up to Krach naked on top of him. When he told Krach that he would report him, Krach said it didn't matter because he was already being sent to a hospital in Pennsylvania. The age of the man at the time of the assaults is not included in the report. Krach was interviewed by (Official C) and (Official D) and he said he knew the man and got a call from him the night before. He threatened Krach with telling the press and Krach replied that he had already been accused, his job was "on the line," and he was being sent for evaluation. Krach first said nothing sexual had happened before that night but then said he touched the man and the man touched him when Krach was putting him to bed in an inebriated state. On October 19, 1990, (Official D) updated the referral and said "[i]n 1968, Father Krach was treated at Seton Institute because of his Pastor's concerns about his relationship with a young man who stole money from the rectory." Krach admitted he "has been 'very close' or 'friendly' with young men in all his assignments." The referral letter went on:

This past Sunday, October 14, 1990, a complaint of sexual abuse was brought against Father Krach by a man in his late twenties or early thirties. He was looking for money from Father Krach or the Church and threatened to report the matter to the police and the press if he did not get cooperation. (Official C) and I met with Father Krach on October 15th. While he initially denied that anything happened with this man, he did admit later in the conversation that they had touched each other. This did not happen on Sunday but about a month ago. This is the first time [sic] Father Krach has admitted any inappropriate sexual activity. During the evaluation, Krach admitted "homosexual / involvement with young men [sic] aged 17 and older." He "denied any recent incident leading to the current referral; however, he did admit that following the initiation of the assessment referral, diocesan officials were approached by a 32- year-old man who had a sexual relationship with Father and was pursuing financial compensation." Krach said that he learned that "innuendos about relationships with young men have hindered his career progression."

Krach's spiritual assessment included the following finding: "Though he acknowledges his sexual acting-out is [a] contradiction to his commitment to celibacy, he believes that he has grown in becoming more compassionate with others and more dependent on God. He acknowledges the possibility of future acting-out and has no insight into what might be helpful to him." Under "Past History" the assessment said that, during Krach's priesthood, "there have been several allegations of sexual improprieties with teenage boys." Krach claimed the archbishop was disinterested in hearing his explanation, although "[a]fter one such allegation in the 1960s, he admits, upon reflection, that he would find his stories difficult to believe if he were in the Archbishop's role." Later "he was arrested for solicitation of a man who turned out to be a police officer. He spent six months in a psychiatric hospital even though he felt he did not have a problem which necessitated hospitalization. After this incident, he had several encounters with men in which he felt that since he was being accused of something, he might as well go ahead and do it." The report went on to say that "[g]iven the level of denial, inconsistent self-reporting, lack of insight into implications of diocesan concern and tendency to externalize blame, it is felt that [Krach] is at high risk for impulsive behavior which may compromise himself and his vocation. Ministry placement must be carefully considered given [Krach's] admission to homosexual activity and relationships with minors."

Although he was "adamant in his desire to avoid inpatient treatment" as expressed during his four-day assessment, Krach was placed in residential treatment at the Villa St. John Vianney Hospital on January 10, 1991. In addition to attending this residential treatment program, Krach also underwent "cognitive retraining at Bryn Mawr Rehabilitation Hospital." While there, his psychologist wrote to (Official D) that Krach "realizes that ephebophilic behavior is serious and requires a structured, supervised aftercare program." According to a November 26, 1991, letter from a psychologist at the Villa St. John Vianney Hospital, clinical recommendations for Krach included, "Special Ministry – one which prohibits involvement with adolescents and young adults." It also recommended a Ministry Supervision Team that should meet regularly, attendance in a sexual addiction support group, and continued therapy and testing. Handwritten notes said "okay to check with Bill Simms – SA meetings." Simms is a child abuser discussed in the Report. A 1991 page of handwritten notes listed three options for Krach. The first was for him to retire with the Archdiocese "cut[ting] him loose" and removing his faculties. The second was to allow him to retire early and let him do daily Mass at nursing homes and maybe a weekend ministry or hospital fill-in. He could live in a rectory or at a nursing home. He would attend SA [Sexaholics Anonymous] meetings and have a supervisory team. The third option was to grant him leave and "let him get a job for 6 months." A note at the bottom of the page said, "Joe will check … re living and possibly…with … friends." On December 2, 1991, Keeler granted Krach's November 19th letter request for early retirement. As a retired priest he received automobile and health insurance and subsidized housing.

On December 19, 1991, a re-entry meeting regarding Krach was held with members of the "Ministry Supervision Team," including (Official D). The notes for the meeting said: The purpose of the meeting will be to 1) discuss Joe's condition and issues so everyone is clear about them 2) discuss the process of supervision – where do the responsibilities lie? The reasons for St. John's recommending this supervision is two-fold. A) People in Joe's situation need accountability. b) Joe must be held accountable for structure of his days…. In a March 12, 1992 letter from (Official D) to Krach, (Official D) confirmed that Krach still had the faculties of the Archdiocese and could help out with masses at Stella Maris for the residents. In 2005, (Blanked-Out) wrote a memorandum to (Official C) in which he relayed the information known about Krach and recommended that he not be returned to full public ministry. There was no recommendation about public disclosure. There is no record of any attempt by the Archdiocese to identify victims. Krach has not been listed as credibly accused by the Archdiocese.

69. Father William Earl "Jay" Krouse Date of Birth: October 8, 1945

Summary: In 1995, Prince George's County police learned that Krouse, a priest of the Archdiocese of Washington, had abused six boys when he was a teacher and pastor at the Maryland School for the Deaf in Frederick and the St. Frances Catholic Deaf Center in Landover between 1970 to 1978. His victims, all deaf, included three brothers. He befriended the boys who were all between 10 and 14 years old. According to media reports, the abuse consisted of masturbation, fondling and fellatio. At different times, Krouse took all six boys to the wrestling room of Cole Field House at the University of Maryland, where his father was the varsity wrestling coach.

He would show the boy the sauna and the steam room, offer a massage, remove his and the boys' clothes, then sexually abuse them. Krouse quoted the bible to his victims as authority condoning the behavior. His abuse of the brothers occurred in other locations as well. In 1996, he was sentenced to six 10-year prison terms for six counts of unnatural and perverted practice. He does not appear on the Maryland Sex Offender Registry. In 2018, a woman reported that her husband, who is deaf, was sexually abused by Krouse in the 1970s at the Catholic Deaf Center in Landover. The Archdiocese of Baltimore notified the Archdiocese of Washington and made the mandated reports to authorities. Krouse was listed as credibly accused by Archdiocese of Washington in 2018 and by the Archdiocese of Baltimore in 2019.

70. Father Joseph J. Kruse, Jr. Date of Birth: September 11, 1957

Summary: On September 18, 1987, Kruse met with (Official E), and confessed that he had sexually assaulted and abused two teenage boys. Kruse told (Official E) he came forward because he was "concerned about [him]self and kids," and that he "realize[d] that scandal is involved." Handwritten notes, presumably written by (Official E), documented the conversation between Kruse and (Official E). Kruse reported that, the night before, Kruse was "involved with an 18-year-old boy."64 The handwritten notes stated the following: "In Finksburg. Joe visiting. Boy asleep with TV on. While Joe was watching TV, Joe touched boy's genitals. Boy was asleep. …Was naked – with sheet on him – already aroused." The handwritten notes also indicated that the "boy was very angry," called Kruse "sick," and told Kruse he needed help. Kruse explained to (Official E) that he had "counseled" and "helped" the boy since the boy was 12 years old. The notes also stated that "Joe used to anticipate the temptation w/ [the victim]. Would pray that God would help him." Kruse also confessed to another incident that happened two-and-a-half years prior, between March and May 1985, when Kruse sexually abused a 16-year-old boy. Regarding that incident, the notes stated the following: "Similar incident. Joe was at St. John's for confirmation. Stopped by to see family… live in middle of woods… [the victim] had gone to bed before Joe got there. Are no closed doors. Joe went in, laid in bed next to him. Joe rubbed his chest. … Joe reached his hand down to touch [the victim]. … Oral sex. … [the victim] said 'I need to tell my parents.' [Joe] told [the victim] [Joe] would talk to Brian Cox." Brian Cox is also a child abuser described in this Report. The notes mentioned the "boy's passivity in the incident." The notes also indicated that the family had another son who was 12 years old at the time, and the notes indicated that the night of this abuse, the "youngest brother came up + laid down w/ them." Kruse told (Official E) that he was "unsure whether [the victim] told [his parents]," but Kruse thought he might have. (Official E) then wrote, "Joe came here because he fears that this could happen again."

Regarding whether there were additional incidents, the notes stated, "Have been some incidents w/ picking up kids on Eastern Ave. Joe picked up hitchhikers + was approached. Were some episodes, some of these kids were minors. No idea who these kids were. No other situation or incident in any parish." After the notes documenting the conversation with Kruse, there is a line followed by notes that appear to be (Official E)'s own thoughts. Regarding the second victim, (Official E) wrote, "Seems to have been prior relationship. Predict that it's normal not to tell the full truth at first." On September 21, 1987, the mother of the boy who was assaulted by Kruse on September 17, 1987, separately reported the assault to (Blacked-Out). She said that Kruse had come over for dinner, and after dinner she went up to bed, but Kruse was still visiting with her sons. In the middle of the night, one of her sons came into her room, very upset, calling her "Mommy," which he had not done since he was little. He then told her that while he was sleeping, Kruse went into her son's room, got into his bed, and began touching his genitals. Kruse had told the victim he loved him, and said "that when two people love each other that it was okay for them to have sex." The mother said it would have been bad enough if Kruse had "tried something" if her son had been awake, but to "take advantage of someone who was sleeping" was "even more awful" and "unbelievable." The mother had gone to (Blacked-Out) "to get him to go with her to do something about it," but (Blacked-Out) said, "who are you to judge" and told her he'd pray for her. (Blacked-Out) did not report the abuse. (Blacked-Out) later told his superiors he did not report the sexual assault because he "didn't feel that [he] knew all the facts." On September 30, 1987, the Archdiocese temporarily removed Kruse's faculties and sent him for residential treatment at the Institute of Living in Hartford, Connecticut.

On October 9, 1987, (Official C) sent a short-term disability claim form to Kruse and asked him to have his doctor fill it out and return it. Kruse was granted short-term disability. The Archdiocese provided Kruse insurance and covered the bills for Kruse's treatment and therapy costs. On October 29, 1987, (Blacked-Out) spoke by telephone with the parents of the 16-year-old victim. The parents indicated that because the victim was concerned about something similar happening to his younger brother, he told his parents of the abuse shortly after it happened in 1985. In a memorandum documenting the conversation, (Blacked-Out) noted that he felt the victim had not shared all of the details of the sexual abuse with his parents. (Blacked-Out) learned from the parents that Kruse had told the victim not to tell his parents about what happened.

Kruse also told the victim that "he had had this problem for a long time" so the parents were worried about other children. The victim's parents also stated that they had not reported the abuse themselves because "they realized it would be bad for Father Kruse and the Church if they had told anyone." The parents noted that Kruse had "sent several postcards last summer from Rome" and requested that Kruse be prohibited from contacting their son or their family.

On January 13, 1988, Kruse completed his inpatient residential treatment program. Kruse's discharge summary noted that Kruse had a lengthy history of "sexual acting out," which "continued right to ordination at the age of 26—when the patient committed himself to a celibate life-style…. The patient was successful in this for about two years, until he found himself in a highly stress-filled and lonely situation. It was at this point that the patient reverted back to a way of experiencing intimacy that had been part of his life for many years. The patient acted out twice in four years and was so emotionally disturbed and confused by this impulsive behavior that he turned for help." The summary also noted that Kruse felt "astonished and frightened by the force of" his sexual impulses and that he was "very concerned about his ability to 'control' them." Yet, the report then continued, "The patient's history is not typical of pedophilia in that the patient's pattern shows a more indiscriminate pattern of acting out." Despite having just recounted Kruse's admission to sexually abusing two teenagers and his fear that he could not control such impulses, the report claimed, "The patient's target population is not age-specific or group-specific and his behavior also lacks a driven or compulsive behavior often found in pedophilia illness. At this point the diagnosis can best be described as a psychosexual disorder, not elsewhere classified." On January 26, 1988, Borders wrote a letter to John F. Whealon, the Archbishop in Hartford, Connecticut, asking him if he could "find it possible to allow Father Kruse to perform priestly work" in one of the parishes in Hartford while he underwent outpatient therapy and until they were able to bring him back to Baltimore. Borders wrote: You have been so gracious in the past in offering assistance to other priests from Baltimore that I have been somewhat hesitant in asking you once again to be of help. … Archbishop, I cannot thank you enough for your great kindness to priests— in particular, to priests of this Archdiocese—who find themselves in difficulties. The sad thing is that our young men who have been so involved and are truly men of great promise; the positive side of the situation is that, with God's help and appropriate counseling, they can be restored to a fruitful priestly ministry.

Kruse was placed in residency in St. Bridgid Rectory in Hartford, Connecticut, and was assigned to hospital ministry at the Hartford Hospital. On February 23, 1988, Borders wrote to Kruse and said, "I have heard good reports on your involvement in The Retreat Institute of Living, and your own positive assessment of the program. I know this has been a traumatic experience for you, but thank God you faced up realistically to the need, and the Institute was able to be of assistance." On April 29, 1988, (Official C) wrote a memorandum to Archbishop Borders in which he noted that upon his return to Baltimore, Kruse would "continue individual therapy probably with (Blacked-Out)." (Official C) concluded his memorandum to Borders by stating, "The overriding sense is that these events surrounding Father Kruse were isolated and that they were triggered more by past family experiences and present sense of perfection. Therapy has addressed these areas and Father Kruse is now much better able to integrate appropriately his sexuality…." Archdiocesan records include several bills sent to and paid for by the Archdiocese for treatment provided by (Blacked-Out) to Kruse. On June 20, 1988, Archbishop Borders wrote Kruse a letter in which he noted that he would be restoring Kruse's faculties and assigning him to serve as a chaplain at Franklin Square Hospital upon his return to Baltimore, effective July 1, 1988. Borders noted that they would likely find a residency for him at a parish rectory. Borders also noted in the letter that Kruse would be prohibited from engaging in any form of ministry to youth, with the exception of Penance, but encouraged Kruse to give Penance "in a confessional box or confessional room within the church." Borders ended the letter by stating, "Joe, I commend you for the way in which you have addressed your therapy over the last nine months. You appear to have taken responsibility for the problematic dimensions of your behavior, and I trust that this whole experience has been one of genuine growth and development."

In the fall of 1988, the 18-year-old victim and one of his parents filed a civil suit against Kruse and the Archdiocese. The Archdiocese settled the suit before trial, in August 1989, with a small monetary payment of $2,899.50, which covered medical bills related to the mental health trauma Kruse's abuse

caused. On September 14, 1989, Kruse wrote to Archbishop Keeler and requested a leave of absence from the priesthood. Kruse cited a new Archdiocesan policy regarding his "past actions," under which Kruse would not be permitted to celebrate public mass. Kruse stated, "The limitations imposed upon me would be such that it would be destructive of me as a person and thus would not enable me to function effectively as a priest." Keeler granted Kruse's request for a leave of absence, effective September 25, 1989, and noted that the granting of such leave "entails a complete withdrawal of priestly faculties."

The Archdiocese's summary prepared for the Independent Review Board dated July 2, 2002, stated that in 1987 Kruse admitted to fondling an 18-year-old teenager while the victim was asleep, and also admitted to "having had oral sex" with a 17-year-old boy approximately two years earlier. The summary also asserted that the 17-year-old stated that there was attempted sexual abuse, but no "actual" sexual abuse, despite Kruse having admitted, in detail, to committing such abuse. Nothing in the Archdiocesan records indicates that the victim said it was only an attempt or that any member of the Archdiocese believed it was only attempted abuse. In fact, the handwritten notes related to the interview of Kruse made clear that members of the Archdiocese at the time felt there was likely additional abuse beyond what Kruse confessed. The minutes from the discussion during that Independent Review Board meeting focused on the classification of the abuse as attempted: "The facts surrounding Fr. Joseph Kruse, as indicated in the outline, were discussed. [A board member] inquired as to whether attempted sex abuse is considered abuse. [An attorney for the Archdiocese from Gallagher Evelius & Jones LLP] stated that for the Archdiocese attempted sex abuse is reportable abuse but may or may not be technically 'abuse' as defined in Maryland law depending on the facts." It does not appear that the Archdiocese informed parishioners about Kruse's conduct, nor does it appear that the Archdiocese made any public disclosure concerning Kruse until 2002, when they listed him as one of the credibly accused priests in the Archdiocese. A deacon evaluation of Kruse dated October 3, 1983, said "during the past year he had become more involved with the youth. From my observation, it seems that he has learned to discipline himself although that is an area that has to be watched."

In July 2012, Kruse wrote a letter to Archbishop William E. Lori, indicating his desire to return to priestly ministry. In the letter, Kruse wrote: In 1987, I found myself on two separate occasions, doing things with minors that was unconscionable. After the first incident I was afraid to seek help, fearing publicity. However, when a second incident occurred, I realized, once could be an isolated incident, but if something happens a second time, there's a very good likelihood there [is] going to be another time. So, I immediately informed the Archdiocese, was sent to the Institute for Living in Harford [sic], CT, where after participating in an inpatient treatment program, I trained to be a hospital chaplain and returned to Baltimore in 1988. I was assigned as Chaplain to Franklin Square Hospital, resided at Our Lady Queen of Peace Rectory, and helped out on Sundays wherever the Archdiocese sent me. I was most grateful for the opportunity to continue in ministry. However, in the summer of 1989, the Archdiocese decided that those with similar transgressions as mine, were no longer allowed to celebrate mass publicly. Seeing the writing on the wall, I chose at that time to request a leave of absence, which Archbishop Borders granted in September 1989. Kruse noted that the company he had been working for "had to close the doors" for financial reasons, and therefore he felt a calling to return to the priesthood. In a memorandum to file regarding the response to Kruse's request, an Archdiocesan official wrote that he had "met with Archbishop Lori shortly after the letter was received. The letter is quite touching – and asks if there is any possibility that Joe might return to priestly ministry. Because Joe's issues were with children, there is no possibility of Joe returning to priestly ministry. The Archbishop was very willing to meet with Joe…. Joe was grateful for the offer – but did not see that as necessary." In February 2017, the Archdiocese submitted Kruse's request for laicization. In a 2016 "Letter to the Holy Father Requesting Return to the Lay State," Kruse wrote, "I voluntarily left the active ministry in 1989 because I had sexually abused two young boys, ages 16 and 18… I freely admit that these events took place, much to my regret and sorrow." On May 20, 2017, Pope Francis granted Kruse's request for dispensation from all priestly obligations. Kruse was contacted by the Office of the Attorney General in 2019. When asked to participate in an interview, Kruse declined and stated he is currently employed and is concerned if he speaks with us, it could affect his position. Kruse also stated there is a "potential" his past actions could cause him issues as "something healed could resurface." Kruse was listed as credibly accused by the Archdiocese in 2002.

71. Deacon Thomas Kuhl Date of Birth: October 19, 1948

Summary: In February 2006, a man contacted the Archdiocese and reported that he was sexually abused in the mid-1990s from the age of 14 to the age of 15 or 16 by Deacon Thomas Kuhl and Eric Price (another abuser described in this Report). The victim attended Our Lady of Pompei and was a student at Towson Catholic High School. Kuhl was his religion teacher for multiple years. Kuhl was also choir director and involved in confirmation classes and other activities. Kuhl invited the victim to his house for dinner and Price was there. After dinner, Kuhl left the victim alone with Price and they went to a bedroom to look at pornography. Kuhl then entered the room, a situation that Price later told the victim was staged, and orally raped the victim, who was scared. Later that night, Kuhl told the victim not to tell anyone. The abuse occurred on Saturday nights on a regular basis at Kuhl's house for approximately a year. The men had anal and oral sex with each other and anally and orally raped the victim. The victim said Kuhl and Price had been in a sexual relationship for seven years that began when Price was a minor. The victim also believed there may have been other victims because he "rarely saw Kuhl with men older than their early 20s." On the victim's 16th birthday, Kuhl brought a strange man to his house to have sex with the victim, with Kuhl watching. The victim was not willing to do so.

The Archdiocese questioned Kuhl who denied the abuse and denied knowing where Price lived, although he and Price have the same address. The Archdiocese also learned that Kuhl was arrested in the mid-1980s for soliciting an undercover male police officer. Father Sylvester Feeley, a pastor at Sacred Heart Parish in the 1980s said that he knew about the arrest at the time it happened, as did other members of the parish. He did not believe Kuhl was a deacon at the time. He confronted Kuhl with the arrest and Kuhl denied it. Feeley did not believe him and dismissed him from employment in the Religious Education program. It was rumored that the case was dismissed by a District Court judge who knew Kuhl's father.

Multiple witnesses were interviewed by the Archdiocese and at least one parishioner expressed frustration that the Pastor of Our Lady of Pompei, Luigi Esposito, another abuser described in this Report, would hire Kuhl knowing about the arrest and that Price and Kuhl lived together. The Archdiocese of Baltimore removed both Kuhl and Price from their roles and imposed a Precept on Kuhl that prohibited him from having any contact with a minor, entering onto Archdiocesan property, performing any clerical duties, and/or presenting as a cleric. The Archdiocese made the mandated report to law enforcement, published an official statement, sent letters to parishioners of Our Lady of Pompei Parish and Towson Catholic High School parents and held public meetings at both places in February 2006.

The abuse was covered by local media and the Catholic Review wrote an article. In April 2006, Esposito allowed Kuhl to actively participate in the Holy Saturday and Easter Sunday services at Our Lady of Pompei, despite knowing that the Archdiocese issued a Precept forbidding Kuhl from having any part in services. Cardinal Keeler imposed a Precept on Esposito as a result, suspending him, removing his canonical faculties, and placing him on administrative leave pending an investigation. The document stated that the presence of Kuhl caused "serious discomfort and scandal" to parishioners. An "Administrative Imposition of Penalty" was given to Kuhl. In 2009, the Archdiocese settled with the victim who reported in 2006 for $28,000. In 2011, a man incarcerated in Hagerstown sent a letter to Esposito reporting that he was sexually abused by Kuhl from 1995 to 2005, beginning when he was 15 years old. He met Kuhl when he was "bumming for food" and Kuhl bought him food and gave him money. Kuhl began by hugging him but his behavior escalated to oral rape.

In 2012, then Cardinal-designate Edwin O'Brien petitioned the Vatican for laicization of Kuhl both for the credible abuse of the first victim and "the more recent revelation that Deacon Kuhl has left the Roman Catholic Church and scandalously become a deacon in the Presbyterian Church." In 2015, Pope Francis dismissed Kuhl from the clerical state for the reasons requested by O'Brien. Neither Kuhl nor Price has been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy (not including deacons) on the credibly accused list.

72. Brother Geoffrey Xavier Langan Date of Birth: Unknown. Death: 1984

Summary: A member of the Brothers of the Christian Schools, Langan was a longtime teacher and coach at Calvert Hall, a secondary school for boys that moved from Baltimore to Towson in 1960. In January 2002, a man reported to Calvert Hall that he was sexually abused by Langan from 1967 to 1968. Langan took the victim into a locked classroom and masturbated him while kissing him. The abuse occurred multiple times in the same manner. Calvert Hall made the mandatory report of the abuse to authorities. The victim entered into a settlement with Calvert Hall and the Christian Brothers in 2011. Later in 2002, a man reported that he was sexually abused by Langan as a freshman at Calvert Hall during the 1948-49 school year. The victim played basketball and Langan was a coach. Langan would tell the victim to take athletic equipment to a storage/locker room. Langan would then follow him into the room and fondle his genitals and kiss him. This happened a few times a week during the basketball season. After the season, the victim avoided Langan. This victim was interviewed by the Office of the Attorney General and said that he first reported the abuse to the Archdiocese in 1990. There are no records of that report. In 2008, a third former Calvert Hall student reported that Langan fondled him in 1979 or 1980 after inviting him to the Brothers' living quarters for a meal. The Archdiocese entered into a settlement with the victim. Calvert Hall had named an academic program and a golf tournament after Langan. In 2004, one of Langan's victims requested that Calvert Hall remove him from fundraising appeals for the academic program. Around the same time, a group of sexual abuse victims requested that Calvert Hall remove Langan's name from its programs. The school took this action in July 2004. In 2018, a former Calvert Hall student and victim of Laurence Brett, another child abuser described in this Report, said Langan would stand by the underwater window into the pool with another man to watch the Calvert Hall students swimming naked. He sometimes appeared to be masturbating. In 2019, another former Calvert Hall student and victim of Laurence Brett said Langan was nicknamed "Brother Squeeze-ums" and was always touching the boys. Charles LoPresto, a teacher at Calvert Hall in the 1970s said that Langan was "very touchy feely" and the students talked about him. The Archdiocese made the mandated reports to authorities. Langan was listed as credibly accused by the Archdiocese in 2019.

73. Father Michael LaMountain (Diocese of Providence, RI) Date of Birth: March 5, 1949

Summary: LaMountain was a Seminarian from the Diocese of Providence who studied at St. Mary's from 1972 through 1976. He also took classes at the University of Baltimore. During his time in Baltimore, he volunteered at Most Precious Blood Parish in Baltimore. In 2001, a man reported that LaMountain sexually abused him when he was in the 7th or 8th grade, between 1972 and 1974. The victim met LaMountain at Most Precious Blood where LaMountain befriended him and other boys. He remembered LaMountain drinking beer in the rectory. LaMountain fondled him and masturbated in the basement of the rectory at Most Precious Blood, at the seminary, and in Rhode Island when the victim visited LaMountain for LaMountain's ordination. There is also a note from his interview about "meditating on rock-naked." The victim provided the names of other possible victims. The victim reported the sexual abuse in 1993 to the police and a criminal investigation took place but LaMountain was not charged. The Archdiocese told the Independent Child Abuse Review Board in the June 2002 meeting that a review of its own files and the files of the Diocese of Providence confirmed that the matter had been reported in 1993 but that confirmation was not in the files reviewed by the Office of the Attorney General.

In 2002, the mother of one of the boys named by the first victim reported that her son, who was 14 years old at the time, spent time with LaMountain and another seminarian, Vernon Dahmen, in the mid-1970s. (Dahmen was listed as credibly accused by the Archdiocese of Mobile because of sexual child abuse in the mid-1970s to early-1980s). The boy's mother worked at Most Precious Blood from 1974 to 1980 and she got to know LaMountain and Dahmen who both spent time there. The pastor at Most Precious Blood would come to her house for dinner and bring the seminarians with him. LaMountain and Dahmen would "vie for her son's attention." Her son had regular contact with both at the rectory and at his home.

When they returned to their home states, both men stayed in contact with her son and occasionally visited him. Her son went to both of their ordinations in their home states, specifically to Rhode Island for LaMountain and Alabama for Dahmen, and stayed overnight in a hotel. She heard her son tell his sister "[t]hose seminarians are weird, stay away from them." Dahmen said to her after his ordination that he "had gotten into some trouble at his parish and was being reassigned." Sadly, her son died prior to 2002. After completing his studies at St. Mary's Seminary, LaMountain returned to the Diocese of Providence where he served as the pastor of two large parishes. In 1995, allegations of sexual abuse were made against LaMountain and he was placed on an indefinite leave of absence. In 1997, La Mountain was criminally charged with the sexual abuse of five boys. He sexually abused altar boys at his home in Burrillville and in parishes in Warwick and West Warwick in Rhode Island. LaMountain pled guilty to all counts in 1999 and received nine separate 12 year suspended sentences, all to run concurrently. In July 2001, the Archdiocese notified the Diocese of Providence. According to notes of that conversation, the Vicar General of the Diocese of Providence William Varsanyi said that LaMountain had been on leave of absence for quite a while "because of some 'complaints' [about which he would not elaborate] and that there is not yet any resolution in his status." He also "speculated that, since events may have taken place during [LaMountain's] seminary years, perhaps the seminary would be responsible." Two other men have sued the Diocese of Providence based on LaMountain's sexual abuse. LaMountain was listed as credibly accused by the Archdiocese in 2002. He is also listed as credibly accused by the Diocese of Providence.

74. Father James Lannon Date of Birth: Unknown. Death: March 19, 1984

Summary: James Lannon was ordained in 1931. He was assigned to various parishes within the Archdiocese of Baltimore until the early 40s, when Lannon became a priest in the Archdiocese of Washington (which was established as a separate archdiocese in 1939). In 2002, a woman reported being sexually abused by Lannon in the mid-30s, while she was a 9- or 10-year-old student at the St. Rose of Lima School in Baltimore, Maryland. The victim said she and another student in her school were molested by Lannon. The victim explained that the priests would come to the classrooms to visit the children and hand out report cards. One day, Lannon told the victim he would drive her to go visit one of her friends, and because she trusted him, she went with him. Lannon instead drove down a "deserted farm road," parked his car, and exposed himself to the young girl, asking her to touch his penis. This happened three separate times. After the third incident, the victim told her mother about the abuse, and her mother called the priest and told him to stay away from her daughter. According to an internal document of the Archdiocese of Baltimore, the Archdiocese of Washington "acknowledges a documented history of sexual impropriety with teenaged boys on [Lannon's] part," though the Archdiocese of Washington stated that it first learned of Lannon's abuse in 1953. At that time, Lannon was temporarily removed from his duties, evaluated, and then returned to the ministry in 1954. Lannon was permanently removed in 1958. Lannon was listed as credibly accused the Archdiocese of Washington in 2018, and by the Archdiocese of Baltimore in 2019.

75. Father Ross LaPorta Date of Birth: January 15, 1927

Summary: On July 17, 1991, a father wrote a letter to Archbishop William Keeler regarding several matters, including his concerns about LaPorta's involvement with his teenage son. Regarding LaPorta, the man wrote: Mr. LaPorta has taken it upon himself to take my 14 ½ year old out on his sailboat with another teenager. At this point in his life my son is very vulnerable and, despite my repeated messages to Ross to return my calls so that I can ask that he not take my son anywhere without another adult present or at least my knowledge, Ross has not responded. Given the current issues in DC and New Orleans, I'm hopeful that you do not wish to fan the potential for a similar situation in Baltimore. In November 1999, a victim reported to the Archdiocese that he had been sexually abused by LaPorta on multiple occasions over nearly a decade, from approximately 1960 to 1968. The abuse began when the victim was between 6 and 8 years old and continued until he was around 16 years old. The abuse took place nearly every Friday night, as well as other times, and occurred in the victim's home near St. Matthew, in the rectory of St. Charles, and also in Ocean City,

Maryland, and Atlantic City, New Jersey. LaPorta would put the victim and his brother to bed. The victim's brother also indicated that he had been given chest and back rubs by LaPorta and he had the impression that LaPorta "wanted to do more." LaPorta would have the boys rub his back and chest as well. Both of the brothers believed that "people knew these things" about LaPorta, referring to his sexually inappropriate and abusive behavior towards young boys. The victim, in speaking with the Archdiocese, said, "I don't understand how a priest can go out each Friday night to the same family's home for dinner and return late in the evening without someone in the Church challenging his behavior."

LaPorta was interviewed by an attorney for the Archdiocese from Gallagher Evelius & Jones LLP, and (Blacked-Out), and admitted to putting the boys to bed frequently and to rubbing their backs and chests, but denied sexually abusing these brothers or any other child. A chart documenting the interview of LaPorta stated, "At times in the interview [LaPorta] had long pauses when answering: thinking back on any scenario, therefore 'replaying memories tape' or not sure how to respond as he does [not] want to lie or deny but also not admit, especially when answer [sic] 'I don't recall.' One time in interview [LaPorta] say [sic] 'You got me.'" Handwritten notes taken by a member of the Archdiocese during the interview of the victim's brother indicate that the brother could not remember if he was touched inappropriately, but he did remember LaPorta trying things. There is also a note that says "contact – maybe it did happen." On December 3, 1999, (Official C) wrote a letter to LaPorta notifying him of the decision to remove LaPorta's faculties to function as a priest. (Official C) concluded the letter by saying, "Ross, I am sorry I have not had an opportunity to speak with you, but I know from my conversations (Blacked-Out) with and [an attorney for the Archdiocese from Gallagher Evelius & Jones LLP] that this has been an extremely difficult and traumatic time for you." On December 7, 1999, (Blacked-Out) sent a handwritten note to LaPorta and stated, "Again thanks for speaking with [the attorney for the Archdiocese] and me last week. I am sure the last few days have been difficult." In the June 20, 2001 meeting of the Archdiocese's Independent Child Abuse Review Board, LaPorta's abuse was discussed, and (Official C)" noted that the Archdiocese is often in a more difficult position than in years past because priests no longer readily admit to prior misdeeds."

On September 27, 2001, The Catholic Review had a short biographical blurb about LaPorta, along with his photograph, apparently celebrating his 50 years in the priesthood. LaPorta was quoted saying, "Thanks to all who have let me minister to them; and a plea for pardon from those who may feel I served them poorly." The Archdiocese reinstated LaPorta's faculties for the purpose of holding Mass during his 50th anniversary reunion from St. Mary's Seminary in October 2001. In March 2003, a woman reported to the Archdiocese that she had been abused by LaPorta when she was 12 years old in 1966 in the rectory at St. Charles. The victim was in the 6th grade at the time, and she was asked to answer the telephones in the rectory one afternoon after school by her teacher (a nun). She remembers later being on the bed in in the rectory with her underwear down and LaPorta touching her vagina. Her teacher, the nun, stood in the bedroom doorway observing. The victim asked LaPorta to stop, and he did. She believes he then masturbated, and they left. The Archdiocese asked LaPorta about this report of abuse, which he denied. On May 1, 2007, (Blacked-Out), wrote a letter to LaPorta denying his request to reinstate his faculties for the 50th anniversary mass for his brother, who was also a priest. (Blacked-Out) wrote that after discussing it with the Bishop of Charleston in South Carolina where LaPorta was residing, "Bishop Baker feels that those who monitor the activities of priests who have been suspended or removed from ministry due to allegations of sexual misconduct with minors are very militant about this matter in his diocese and your participation in a public mass could cause much public concern and confusion." (Blacked-Out) said that it was because of Bishop Baker's concerns that the Archdiocese of Baltimore was not able to reinstate his faculties for the celebration. (Blacked-Out) concluded, "Ross, I know this is disappointing, but I hope you can see that it is for the good of the church and your good. You certainly don't need to be held up in the press as an example of the church's failure to comply with the Dallas Charter of 2002." On July 3, 2013, it was reported to the Archdiocese that another victim was abused in the early 1970s by LaPorta. The victim, who was training to be an altar boy at the time, was introduced to LaPorta by LaPorta's associate pastor at St. Bernard, George Loskarn. Loskarn is another child abuser discussed in this Report and had been sexually abusing the victim at the time. The victim believed that Loskarn identified boys who were "easy marks" and told LaPorta who those boys were, including the victim.

The victim described a "ploy" used by both Loskarn and LaPorta (separately). Each priest would "play 'truth or dare' with the altar boys … [and] would 'dare' [the victim] and the other boys to expose their penises," which the priest would then fondle. LaPorta would also have the victim touch his erect penis. LaPorta owned a boat that he kept in Annapolis, which the victim would help him clean. The third time the victim was on LaPorta's boat, LaPorta "punished" the victim for some purported "misbehavior" by raping him. LaPorta subsequently sexually abused the victim on his boat. The abuse consisted of genital fondling and at least on one occasion, rape. The Archdiocese made the mandatory report of this abuse to authorities, as required by law. In October 2014, the Archdiocese entered into a settlement agreement with the victim regarding his abuse by both Loskarn and LaPorta for $75,000. LaPorta was listed as credibly accused by the Archdiocese in 2002.

76. Father Regis Larkin Date of Birth: October 8, 1914

Summary: On November 17, 1992, a victim wrote a letter to Archbishop Keeler to notify the Archdiocese that he had been sexually abused by Larkin on multiple occasions between the years of 1978 and 1981 (until Larkin's death), when the victim was 12 to 15 years old. The letter began with the victim noting that he had been a parishioner of St. Patrick's in Cumberland, Maryland, and he said that he recently "paged through a book put together by the parish to commemorate its 200th anniversary. In the book was a brief history of each pastor. Father Regis Larkin, pastor from 1974 until his death in 1981, was described as 'taking a special interest in the children of the parish.'" The victim then stated, "I write to you as one of the children in whom he took a 'special interest.'" The abuse consisted of fondling, genital touching, wrestling, sleeping in the same bed, and Larkin "forcing himself" on the victim. The abuse primarily occurred in the rectory of St. Patrick's Church in Cumberland, Maryland. The victim recounted that Larkin constantly had children stay with him at the rectory. Larkin would also take groups of boys on trips, including to Ocean City, New Jersey, and would watch boys shower and expose himself to them while he showered. The first night the victim spent the night at the rectory with Larkin, two other boys were also spending the night. One of the boys told the victim to "start stripping" just before Larkin had them shower as he watched. The victim said that "shower time became routine on subsequent nights spent at the rectory" and remembered that Larkin had "pressed his face against the glass of the shower door" while the boys were showering. The victim recounted that he "only spent a few nights a month at the rectory" in the beginning, "but over the next three years it was not uncommon for me to be spending as many as four or five nights a week at the rectory and by this time I was usually staying there alone." Other parish staff were aware of the victim, a 12-year-old boy at the time, sleeping in the same bed as Larkin on those occasions. Larkin would also have the victim sit on his lap during confession and would pin him down naked and stare at his genitals. The Archdiocese did not report this to the authorities at the time, because, as they noted in an Internal Review Board report, "at the time the reporting statute was interpreted not to apply to when the victim was already an adult." The abuse was reported to the authorities in 2002, after the Archdiocese received another report of abuse from a second victim.

On October 7, 1993, nearly a year after making his initial report, the victim wrote a letter to Archbishop William Keeler, in which the victim referenced his initial report and said, "At that time you directed me to contact (Blacked-Out) so that an investigation could be made into the allegations. I contacted (Blacked-Out) who informed me that he would investigate the matter . . . . Two weeks ago, I wrote a letter to Father Gerald LaPorta. Today, I called him as a follow up to that letter. My letter was the first he heard of the allegations. How thorough could (Blacked-Out)'s investigation have been if the one other priest living in the rectory at the time of the abuse was not questioned?" The victim noted that he did not have reason to believe that LaPorta67 knew "the full extent of the abuse that was occurring" while it was happening, but the victim went on to say that he could not believe "that any adult could observe Father Larkin's interaction with children and not question the appropriateness of it." The victim went on to say, "These beliefs were confirmed in my conversation with Father LaPorta when he told me that he had no idea the abuse was occurring, but that he 'always felt strongly that Father Larkin was imprudent'" (emphasis in the original). The victim noted that "[a] sixty-seven year old priest sharing his bed with a twelve year old boy is not simply imprudent, it is wrong" (emphasis in the original).

But LaPorta then told the victim, "what could an assistant pastor do without hard facts?" The victim's letter went on to recount how the housekeeper at the rectory would tell the victim how good Larkin was to him, and she would make the bed they slept in every morning, and then make the boy breakfast. Of these people, the victim said: While these people are not directly responsible for the abuse, I believe that their lack of questioning and the conspiracy of silence holds them accountable for allowing the abuse to continue as long as it did. It was Father Larkin who built up trust and won the admiration of a 12-year-old boy and violated that trust and destroyed that admiration, but it was his Church that stood by and let his sickness continue. At this time in my life I have so much anger and rage against a Church that was once a comfort to me. Anger at the church that abused me, anger at the Church that did not question, and anger at the Church that is quick to point out the splinter in another's eye while the plank in it's [sic] own eye festers.

The victim ended his letter by explaining that "even twelve years after the abuse ended and after countless hours of therapy and reflection, I am still haunted by Father Larkin's crimes . . . . Father Larkin's abuse did not end at the time of his death twelve years ago, it still continues." In March 2002, a second victim reported to the Archdiocese that he was sexually abused by Larkin starting when he was in 5th grade from about 1955-1956 in the Frostburg area. Years later, in March 2012, the victim contacted the Archdiocese again to request assistance with finding a therapist close to where he was living. In an email communication to the Archdiocese, the victim recounted the abuse by Larkin, and noted "I am sure you were aware of his sickness." The victim also wrote to Monsignor Arthur Valenzano, whom the victim knew personally. Valenzano was a few years younger than the victim and was also a parishioner at St. Michael's parish while Larkin was assigned there. In the email to Valenzano, the victim said, "The days I spent with Father Larkin were both happy and troubled at the same time. I felt very special because of the gifts and special attention that he showed me. However I have also struggled to understand why he would have sexually abused me if I was so special. I have never known the truth because I was so afraid to ask him while he was still living, I was both ashamed and guilty."

The victim recalled emailing Valenzano many years prior asking how the abuse could have happened, but not receiving any answers: "You had the records and you knew why they moved [him] from parish to parish. You knew of other young boys that were effected [sic] by his behavior." Valenzano recalled the email but noted that at the time he was not aware of other victims "or even that he had been moved because of his sick and inexcusable behavior." Valenzano said, "I do remember there were times when I wished that Larkin would pay as much attention to me as he did to you… little did I realize what was actually going on." The victim, in response, noted, "I think everything has progressed since those days. There is no way anything so obvious would ever go undetected in today's world of awareness." The victim also said that he believed Larkin was protected in the Archdiocese because of Larkin's uncle who was a monsignor in the Archdiocese. The Archdiocese found the victim's report of abuse credible and, in 2002, this abuse was reported to the proper authorities, along with the first reporting victim's abuse that was initially received in 1992.

In August 2019, shortly after the Archdiocese published Larkin's name as a credibly accused priest, another victim came forward to the Archdiocese. The victim reported that he had been sexually abused by Larkin when he was in middle school in the late 1950s and early 1960s. The victim first met Larkin when he was serving as an altar boy at St. Michael's in Frostburg, Maryland. Beginning when the victim was in middle school, he spent nearly every Friday night with Larkin, which is when Larkin would sexually abuse the boy. Larkin also abused the boy on a trip to Larkin's beach house in Ocean City, New Jersey. The abuse ended when the victim was in high school. The Archdiocese reported this abuse to the proper authorities, as required by law. The victim also reported that his brother, who had since passed away, had also been abused by Larkin. On January 27, 2021, another victim emailed the Archdiocese and reported that he had been "inappropriately touched" by a priest. The victim was now seeking to leave the Catholic Church. The Archdiocese reached out to the victim to try to speak with him, but he indicated that he was not interested in speaking with them and expressed a desire to move on: "Nothing actually happened," the victim said. "It was close but I got out of the situation. It is in the past and Fr. Larkin has been dead for some time." The Archdiocese reported this to the authorities, as required by law. Larkin was listed as credibly accused by the Archdiocese in 2019.

77. Father David Leary Date of Birth: September 3, 1922

Summary: In October 2013, a victim reported that he was sexually abused by Leary in approximately 1971 when the victim was in the 4th grade. The abuse occurred at the Shrine of the Little Flower when the victim was practicing reading for Mass with Leary and Leary pulled down the victim's pants and touched his hips. The summary compiled for the Archdiocese's Independent Review Board, updated December 5, 2013, noted that the victim "was reluctant to share more information" with the Archdiocese. Archdiocesan officials made the mandatory report of this abuse to authorities, as required by law. When Leary was assigned to St. Patrick in Havre de Grace in 1961, there were complaints regarding his violent outbursts and temper control, including from the pastor at the church. Leary was then assigned to St. Thomas Aquinas. In 1966, Leary requested to do missionary work in South America. Cardinal Shehan wrote to the Bishop of Paranagua, Brazil, Bernard Jose Nolker, and inquired whether the bishop—who had known Leary for seven years—thought Leary would be a good fit. Shehan said, "You are probably aware that Father Leary has had problems of various kinds since his ordination – and, as a matter of fact, I understand he had a nervous problem even before that time." The bishop responded, "It is true that I got to know Father Leary quite well and I liked what I saw although he is different in certain ways." The bishop cited Leary's "former nervous trouble" as a potential reason Leary would not be a good fit, but ultimately concluded that he would "gladly accept Father Leary" and that Leary's "home base" would be the bishop's home. He said, "This we could do 'ad experimentadum' if Your Eminence and Father would so desire."

Shehan's next letter to Nolker, dated January 13, 1967, stated, "I know that Father is still interested in doing missionary work in South America, but I must say that I have some reservations about the advisability of his doing so. I am not unwilling to release him, but I believe it would be well for you and me to discuss the matter when you come to the States in April." Nolker replied, "I am only too willing and happy to wait until my visit to the States when I can converse with you personally on this matter and will be most grateful for any information or orientation you might see fit to give this matter. I sincerely appreciate your interest and care in this matter which is the same as an interest and care in my Diocese." No further information regarding the concerns Shehan had or relayed to Nolker is contained in the Archdiocesan records, but Leary went to the Diocese of Paranagua for missionary work under Bishop Nolker from August 1967 until 1971. In determining where to assign Leary when he returned to the Archdiocese of Baltimore in 1971, Leary was considered to be placed as the chaplain of Newman Center in Baltimore. A letter from Francis Murphy, Vice Chancellor at the time, to Reverend Manuel R. Roman of the Newman Center, dated May 12, 1971, stated, "After very careful consideration and consultation, both with the Personnel Board and the Cardinal's staff and Bishop Nolker, I do not think it would be advisable for Father Leary to be made a Newman Chaplain at this time… What would you think of the possibility of having Father Leary work as some sort of an associate chaplain at one of the Newman Centers under the supervision of a competent man to supervise his ability and properly evaluate it?" On July 12, 1971, the Archbishop sent Leary a letter confirming Leary's appointment as associate pastor at the Parish of the Shrine of the Little Flower. Leary has not been listed as credibly accused by the Archdiocese.

78. Father Francis LeFevre Date of Birth: March 26, 1943

Summary: In 1987, allegations that LeFevre sexually abused children were reported to the Archdiocese. LeFevre was confronted, admitted the abuse, and provided specific names of some of the victims. Archbishop Borders withdrew some of LeFevre's faculties, "until competent therapists and your own judgement indicate that past dangers are under control." LeFevre was interviewed on March 28, 1987, by (Official C) and (Official E). Handwritten notes stated, " (Official C) feels he has a problem with this," referring to "touching a kid." LeFevre admitted to sexual abuse in Avalon, New Jersey and informed the Archdiocese there had been other incidents, six that he could recall. He specifically mentioned victims by name but had issues with memory. The Archdiocese said, "We'll look at facts and determine course of action to best help 3 parties: children affected, (Official C) and church." The document also stated under "Action 1. Legal- Determine what and where to report"; and under "3. Canonical": departure from parish "for reasons of health." On March 30, 1987, LeFevre identified two more victims.

On June 29, 1987, a handwritten note to (Official C) from a priest at St. Michael the Archangel in Baltimore indicated that the priest spoke with a detective "as you requested," and that the detective implied that with the situation promptly dealt with and treatment underway, "she did not see the need to pursue and didn't ask for any names." The priest thanked (Official C) for handling the matter.

LeFevre was sent for treatment to the Institute of Living in Connecticut in July 1987 and developed an "ongoing treatment plan for his sexual disorders" and "sexual difficulties." As part of LeFevre's outpatient therapy, the Archbishop of Hartford, John Whealon, gave him faculties and assigned him to a "large, busy and happy parish," where he resided in their rectory. Whealon told Archbishop Borders that if LeFevre "passes the test here" he could return to Baltimore. LeFevre eventually returned to Baltimore where he was given a full-time assignment and had his faculties restored. In November of 1987, Archbishop Borders wrote to LeFevre and said, "I am now prepared to give you once again a full-time assignment as a priest in the Archdiocese of Baltimore. Effective October 1, 1987, I restored your faculties to function as a priest." Borders appointed LeFevre "full-time to the Fund Development Office of the Central Services of the Archdiocese." Borders also approved LeFevre's residence in the rectory at Our Lady Queen of Peace parish, and noted that while there, LeFevre could "assist there with weekday Masses" and "sacramental ministry in various parishes on week-ends as assigned on a regular basis by the Clergy Personnel Office." Borders said that LeFevre would now enjoy "the full faculties to function as a priest," with the condition that he would not minister to youth and that he would direct youth to others if they sought his counsel. In 1988, LeFevre's therapist, (Blacked-Out), informed (Official C) that LeFevre is "not at any detectable risk of engaging in inappropriate sexual behavior." In 1988, LeFevre applied for a position with the Christian Formation Department within the Archdiocese and mentioned a recent medical review where he was able to say masses and give sacraments, and assist at various parishes on weekends. Although there was no ministry to those under 18 years of age, Borders informed LeFevre he had "taken clear responsibility for the problematic dimensions of your behavior." (Official C) wrote a memorandum giving LeFevre clearance to apply for the position as "[h]is medical leave does not constitute any difficulties regarding his eligibility."

In 1989, when William Keeler became Archbishop, he regarded LeFevre as unsuitable in Baltimore or elsewhere, and LeFevre's faculties were "severely limited," with no parish or public ministry permitted. The restriction precluded "public celebration of the Liturgy and Sacraments." In 1995 a lawsuit was filed by a victim, describing sexual abuse occurring in 1975 and 1976, when the victim was 11-12 years of age that included fondling and masturbation. LeFevre also entered his bed while the victim was sleeping and while showering. The lawsuit involved recovered repressed memory and cited the "Doe and Roe v. Maskell" case from 1995 and was dismissed. The victim was originally contacted in 1987 and did not disclose his abuse. In 1993, he communicated with (Blacked-Out) about the abuse. LeFevre admitted fondling the man in Virginia while in the same bed when the victim was 16. There was additional reporting in 1995 by the mother of a deceased victim. The victim told his mother that he was abused by LeFevre in 1975 and 1976 when he was approximately 10 years old. The victim was an altar boy at St. Anthony Church in Baltimore and LeFevre took him and other boys to his vacation home in New Jersey. LeFevre also spent time with their family. When the boy's mother heard that LeFevre was an abuser, she asked her son if he had been a victim. Her son said yes but didn't want to talk about it. In 1996, LeFevre violated his restricted ministry by participating in services in Evansville, Ohio. A memorandum to Keeler from (Official C) states "The perception would look like we are moving guys around the country as was done in a different era." In 1998, LeFevre wrote a letter of thanks to (Official C) for allowing him to celebrate mass in Philadelphia at his uncle's funeral. Also, in 1998, (Official C) asked LeFevre to assist with planning Bishop Gordon Bennett's ordination, specifically the Quinquennial report. In 2000 and 2001, Cardinal Keeler decided to prohibit LeFevre from engaging in ministry and communicated his concerns about LeFevre with the Vatican. LeFevre fought the decision and told Keeler that he found a "benevolent bishop" in Saginaw, Michigan who was willing to take him. With the "assistance" of Bishop P. Francis Murphy, LeFevre convinced Saginaw Bishop Kenneth Untener to accept him after a five-day treatment at St. Luke Institute, psychological screening with a consultant in Saginaw, and discussions with Untener, who was fully aware of LeFevre's past transgressions. LeFevre wrote, "future misconduct on my part is as minimal as is humanly possible." Saginaw informed the Archdiocese they would have no responsibility for LeFevre and Keeler denied the request.

In a July 2000 letter to Untener, Keeler wrote "…one might conclude that a priest with difficulties was being shifted from one part of the country to another, as occurred in times past". In a subsequent document, the phrase "as occurred in times past" is crossed out, and the following was added in handwriting: "In times past, this probably happened in good faith. Today the presumption would be otherwise." Another addition in handwriting refers to damage done "with great harm to individuals," with a subsequent handwritten addition stating "and to the church." In 2008, a victim reported that he was sexually abused by LeFevre in 1974 and 1975 when he was 11 or 12 years of age. The abuse consisted of fondling over clothes at St. Anthony of Padua. The victim settled with the Archdiocese in 2011. In 2009 a victim and former altar boy reported abuse when he was 11 or 12 years of age. The victim answered phones at St. Ursula and was abused in the rectory and LeFevre's bedroom. The abuse included oral rape, fondling, and showing the victim a pornographic video. The victim was also fondled on car trips to Avalon, New Jersey, with other altar boys also in the car. An attorney for the Archdiocese with the firm Gallagher Evelius & Jones LLP wrote a letter to the victim's attorney indicating they investigated the allegations and have strong concerns about it being credible.

In 2009, another victim reported abuse occurring in 1981 and 1982, when the victim was 11 or 12 years of age. The victim was fondled over his clothes on trips to Avalon, New Jersey, and in the rectory at St. Ursula. LeFevre also fondled the victim in the rectory, as well as orally raped the victim. In 2012, another victim reported abuse which occurred in 1971 when he was 11 through 13 years old. The victim related he was molested in the rectory at St. Anthony's and at the Jersey shore while showering. In 2012, the Office of Child and Youth Protection sent LeFevre a letter reviewing the restrictions on his faculties since the "dismissal from active ministry related to [his] acknowledged sexual misconduct with minors." (In fact, although LeFevre had admitted the "sexual misconduct" in 1987, his faculties were fully restored after treatment, and he was not dismissed from active ministry until 1989.).

An Independent Review Board report in 2013 indicated LeFevre went from residential treatment in Connecticut to the Catholic Center. It omits his assignment to a parish with faculties while in Hartford, as well as the fact that Archbishop Borders fully restored his faculties and allowed him to engage in ministry when he came back to Baltimore after his time in Connecticut. The Archdiocese website description for LeFevre under "Credibly Accused" priests states: "After completing residential treatment, LeFevre was prohibited from engaging in any youth ministry and assigned to an administrative job in the Catholic Center." LeFevre was, in fact, sent to Hartford for both residential (inpatient) and outpatient treatment.

The outpatient treatment included his assignment to a "large, busy and happy parish," where he was an associate pastor and given faculties and allowed to live in the rectory. The report does not mention that not only was the Archdiocese was prepared to restore LeFevre's faculties in Baltimore "if he passe[d] the test" in Hartford, but that the Archdiocese in fact did fully restore his faculties and welcomed him back. The report also does not mention that, upon the full restoration of LeFevre's faculties, he was able to say masses, give sacraments, and help at various parishes on the weekends. The documents make clear that LeFevre was not just assigned to an "administrative job in the Catholic Center" but was allowed to engage in priestly duties out among the community.

In 2013 a victim reported abuse occurring in 1969 and 1971 when he was 11 through 13 years old. The abuse occurred at St. Anthony's, and a $50,000 settlement was reached in 2014. The victim had been an altar boy. The abuse included oral rape in New Jersey and at the rectory, and anal rape behind the altar in the basement. The victim stated he was always concerned throughout his life he would become a child molester as an adult and didn't attend Catholic high school due to the abuse. In 2018, the mother of a deceased victim reported her son told her he was abused in 1974 when he was 13 years old on a retreat in Anne Arundel County. The victim did not detail the abuse but stated he was fondled while asleep. The victim also saw another boy crying, who told the victim at the time he was also abused by LeFevre. The Archdiocese made mandated reports to authorities in 1995, 2008, 2009, 2012, and 2018. LeFevre was listed as credibly accused by the Archdiocese in 2002.

79. Father Robert Lentz Date of Birth: June 26, 1936

Summary: In 1997, Lentz attended the Institute for Continuing Theological Education North American College on an education sabbatical at the Vatican. The Director of the College wrote a letter to Cardinal Keeler on April 1, 1998, to say that they were "concerned about yet another dinner which Father Lentz had in a Roman restaurant for seminarians of the College… in the context of [Lentz's] behaviors last semester, however, [we] thought that you should be appraised of this most recent outing. It would indicate a lack of prudence and trust." The concerning behavior reported by seminarians who were made uncomfortable by Lentz included purchasing expensive meals for seminarians at restaurants and insisting on having elaborate "photo shoots" during and after the dinners. One of the seminarians described a "kinky" phone call from Lentz during which Lentz was looking out his window to also wave at him. Lentz asked another seminarian about coming to see his room and ultimately came to his room uninvited. The conversation was overly personal, and Lentz hugged him too long. There were also photos of "young men" (not seminarians) on display in Lentz's room. The director told Lentz and Keeler that Lentz should undergo a psychological "checkup." Lentz wrote to Keeler explaining every detail as being perceived in the wrong manner. Lentz believed the director was "alarmist" and described the photos in his room as "my three sons," from a family he befriended. He said his intentions were not unethical and "interest in young people has been my ministerial vocation since ordination thirty-three years ago."

Lentz did devote his ministry to young people. As Chaplain to Baltimore County Government in the 1960s, he worked closely with the juvenile courts. In 1972, Lentz was recommended by Frederick Duke, a credibly accused priest described in this Report who was Pastor at St. Mark's with Lentz, to work in the Catholic Youth Department, which Lentz did for a number of years, ultimately serving as Director. Lentz also served on the National Scouting Committee and as consultant for a Catholic youth retreat program. During his parish assignments, he took responsibility for youth choirs, Boy Scouts and Girl Scouts, and other youth groups. In 1980, Lentz was awarded the Cardinal Shehan Award for outstanding contributions to the total development of youth. In May 2002, a man reported that he was sexually abused by a priest in the rectory of St. Mark's in Catonsville in 1964 when he was 10 or 11 years old. The victim was an altar boy. He did not know the name of the priest at the time but later identified him as Lentz. Lentz invited him to his bedroom in the rectory and was insistent. They passed Monsignor Joseph Leary in the first floor of the rectory on their way to the bedroom, and he asked where they were going. Lentz said the victim wanted to see his room and Leary went back to his reading. The only detail he gave was that he remembered Lentz walking up to him wearing a bathrobe. The rest he remembers in incomplete flashbacks. The Archdiocese entered into a settlement with the victim for $35,000. In October 2002, a man reported that he was sexually abused by Robert Lentz in 1967 and 1968 when he was 14 to 16 years old. Three or four times, when the victim was in Lentz's bedroom at St. Mark's in Catonsville, Lentz gave him alcohol then put his hands inside his pants and fondled his genitals. The first time it happened, Lentz had taken the victim and another boy downtown to watch a hockey game. The boy was present in the room when Lentz abused him and was also given alcohol. Later when Lentz was driving them home, he saw Lentz fondle the other boy who was sitting next to him. The victim gave the names of other victims. He said Lentz was infamous in the Catonsville area and kids knew you could go to him for alcohol or a ride.

Lentz's faculties were suspended and he was placed on administrative leave. In November 2002, Lentz was referred for evaluation and treatment at St. John Vianney Center based on the reported child sexual abuse. Lentz admitted during the evaluation that he did provide alcohol to minors and would drink with them but denied that he sexually abused the specific victims. He did not consider providing alcohol or "his playful style of interacting with minors and others in his ministry as boundary violations." The St. Vianney Referral Form explicitly lists "boundary violations," with "interpersonal problems" and "poor impulse control" as examples of problem areas for the referring person to identify. The Center recommended that he continue treatment, but he declined to do so. In late November and early December 2002, the Archdiocese publicly disclosed the nature of the abuse allegations and Lentz's resulting suspension in various forums, including statements placed in parish bulletins and published in the Catholic Review. In December 2002, a man reported that he was sexually abused by Lentz in his bedroom in the rectory at St. Mark's the mid-1960s.

Lentz gave him alcohol before abusing him so his memory of the details is not clear. He does remember being told to take off his clothes. Lentz then spanked him and exposed his penis. He also saw Lentz reach into the pants of another boy and fondle him in his car. When he was in Vietnam, Lentz wrote him a letter apologizing for what happened. The Archdiocese reached a settlement with the victim for $80,000. Also, in December 2002, a man reported that Lentz sexually abused him in his bedroom in the rectory at St. Mark's in the mid-1960s. Lentz took him to dinner in Little Italy with three other boys from the same parish football team and gave them all wine. After dinner, Lentz drove the other boys home then invited the victim to his room. Lentz gave him more alcohol and eventually the boy passed out. He awoke with Lentz on top of him attempting to anally rape him. In 2003, (Official B) met with Lentz and confronted him with the reported abuse. He also told him that Cardinal Keeler would be willing to grant Lentz retirement with the understanding that he never functions as a priest or presents himself as a priest, without specific permission to do so, in lieu of moving forward with charges and a church trial. Lentz chose to retire. As a retired priest, Lentz was entitled to full pension and retirement benefits. In 2006, a man reported that Lentz sexually abused him in the 1960s at St. Mark's. He was an altar boy and attended St. Mark's school. On Monday mornings, Lentz pulled kids out of class to go with him to the bank to deposit Sunday's collection. When the victim was in the car with him, Lentz touched him on and between his legs and had an erection while doing so. After six months, the victim quit being an altar boy so he wouldn't have to ride in the car with Lentz. In June 2017, a man reported that he was sexually abused by Lentz at Prince of Peace in 1984 through 1986 when he was in the 2nd grade. Lentz called him out of class on three occasions and took him to the sacristy alone. The first three times Lentz did not abuse him but over the next two years, Lentz called him out of class to the sacristy ten more times. Each time, Lentz told him to take his clothes off, fold them and place them on a side table. At first, Lentz looked at him but didn't touch him but on later occasions, Lentz told the victim to touch himself, Lentz touched the victim's genitals or made the victim touch him. in addition to the sacristy, Lentz abused him in Lentz's office and the parish kitchen. The Archdiocese made the mandated reports to authorities. Lentz was listed as credibly accused by the Archdiocese in 2019.

80. Father John Lippold Date of Birth: June 14, 1931

Summary: In October 2010, a woman reported that she was sexually abused by Lippold in 1968 and 1969, when she was 16 years old, and he was Associate Pastor at Saints Phillip and James. The victim worked at the rectory as a "phone sitter" to earn money and help her family financially after her father died. The abuse started when Lippold lifted her up in his arms while she was working, kissed her lips and neck and said that she could call him "Daddy." Another time, Lippold asked her to model a bikini in his office. He then fondled her genitals put her hand on his penis. The abuse occurred in the front office and private living quarters of the rectory and once in his car and consisted of Lippold kissing her and touching her breasts and genitals. He gave her a red sweater as a gift, sang to her, and called her "Tweety Bird." The victim said she witnessed Lippold attempting to lift the shirt of another girl she knew. The girl resisted the effort by slapping his hand. She originally reported the abuse to (Blacked-Out) in 1995 but did not identify herself or the priest. She reported again in 2010, including to civil authorities, and an investigation was undertaken. Family members of the victim confirmed that she told them about the abuse soon after it occurred. Her sisters said that Lippold visited their house frequently and became a father figure after their own father died. One of the victim's sisters said their mother asked Pastor Zorbach to keep Lippold from coming to St. Philip Neri, the church the family later attended. Zorbach told the victim's mother he would but Lippold was eventually assigned to St. Philip Neri. The victim's mother stopped attending church. The victim explained that one of her motivations in coming forward again was to bring to light (Blacked-Out)'s behavior at the time she initially reported. She wrote that (Blacked-Out)'s treatment of her hurt more than Lippold's abuse. The Archdiocese made the mandated report in 2010. The victim did not wish to pursue criminal charges at that point due to Lippold's age. In May 2011, the Archdiocese removed Lippold's faculties as a priest. In 2017, a second woman reported that she was abused by Lippold when she was an 11- year-old student at St. John the Evangelist in Frederick, Maryland. Lippold was an associate at that parish from 1962 to 1967. The victim stated that the abuse happened more than once and occurred at the parish.

81. Father Robert John Lochner Date of Birth: July 22, 1930

Summary: In March 2002, a man reported that he was sexually abused by Robert Lochner in 1962 or 1963, when the victim was a parishioner, altar boy, and student at St. Clement in Rosedale, Maryland. The victim was approximately 11 or 12 years old. Lochner took him on a boat ride and abused him. The victim refused to go again. The victim said his father reported the abuse at the time and Lochner was moved the next day. The victim said Bishop Austin Murphy knew about the abuse and the reassignment. He said there were other victims. In May 2002, a man reported that he was sexually abused by Lochner for approximately four years beginning when he was 8 to 10 years old. The victim was an altar boy at St. Clement, in Rosedale and Lochner invited him to eat breakfast in the rectory between Masses. Lochner fondled the victim's genitals on many occasions, hugged him, and grabbed his thighs. The victim said Lochner had a reputation for such conduct. The abuse caused a lifetime of emotional pain and episodes of depression. Also, in May 2002, another man accused Lochner of sexually assaulting him when he was approximately 14 years old. The man knew of three other victims. In 2008, a man reported he was sexually abused by Lochner between the ages of 13 and 18 years old from approximately 1962 until 1967. The abuse escalated from fondling to oral rape and repeated attempts of anal rape. Lochner also forced the victim to kiss him and stuck his tongue in the victim's ear. The abuse occurred in the sacristy of St. Clement, in Lochner's car, at his shore home, and on weekend trips. When the boy cried or resisted, Lochner threatened to ruin the reputation of his parents in the church if he told anyone and said that no one would believe him. The victim said he notified the Archdiocese many years earlier. In May 2009, the Archdiocese entered a settlement with the victim for $88,500.00.
In late 2010 or early 2011, a man reported that he was sexually abused by Lochner. The abuse occurred around 1962 when the victim was 10 years old and a 4th grade at Our Lady of Good Counsel School in Locust Point. He was in the altar boy choir, run by Lochner. His parents asked Lochner to speak with him because the victim had anxiety about dying with his sins unforgiven. He met him in the church hall and Lochner forced him to fondle him and kissed him using his tongue. The victim recalled at least eight occurrences of abuse in the sacristy, church basement, rectory office, music room and in Lochner's bedroom. In one instance in the rectory bedroom, Lochner was naked. Lochner would call the victim's house and ask him to come over. The abuse lasted four to five months, at which point the victim refused to come when Lochner called. He told Lochner to leave him alone and Lochner did not call again. The Archdiocese entered a settlement with the victim for $55,000 in 2013. On November 14, 2018, a woman interviewed by the Office of the Attorney General reported her deceased brother was sexually abused by Lochner in 1960 and 1961 while he was in middle school. The abuse occurred at Our Lady of Good Counsel, and she believed there were two other victims but does not know their names. Lochner died in a car accident on December 7, 1967, while on a trip to the beach with four boys. One of the boys was also killed. Two of the surviving boys were hitchhiking and had not met Lochner before that evening. Just before he died, in September 1967, and at his request, Lochner had been appointed Co-Moderator of a local Catholic Youth Organization. The Archdiocese made the mandated reports to legal authorities. Lochner was listed as credibly accused by the Archdiocese in 2019

82. Father Anthony Lorento (Pallottine) Date of Birth: November 21, 1945

Summary: In 1994, a woman disclosed that when she was 16 in approximately 1981, Lorento made an advance on her, holding her and attempting to kiss her at St. Leo the Great in Baltimore. The Archdiocese made the mandated report, but no action was taken. The accusation was not reported to the parish nor the public until 2002. In July 2017, a man reported that Lorento sexually abused him in approximately 1980 when he was 12 years old. The victim, who was an altar boy, stated that when mass was through, Lorento let him drink wine, then approached him in the room where the altar boys dressed. Lorento rubbed his penis through the outside of the victim's clothes and then orally raped the victim. Lorento told the victim that "we can do this anytime" but "don't tell anyone."

The victim stated he never saw Lorento again because he was scared. The victim battled depression and Post-Traumatic Stress Disorder for much of his adult life as a result of this abuse. In 2018, the Archdiocese reached a settlement with the victim. The Archdiocese made the mandated report in 2017; however, it is unclear if, how, and when the information was first passed along to the public. There is very little information about Lorento before he came to St. Leo's parish and after he left. In the early 2000s, the Pallottine Order said that Lorento had been assigned to a church in Brooklyn, New York in 1989, and that he had ceased serving as a priest in 1998. Lorento was listed as credibly accused by the Archdiocese in 2002.

83. Father George Loskarn Date of Birth: 1935

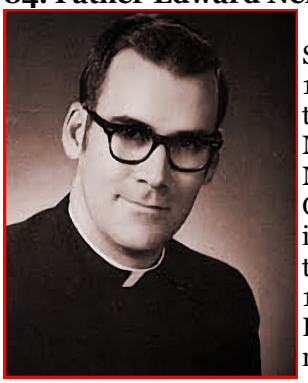
Summary: In June 2002, a man reported that he had been groomed and repeatedly sexually assaulted by Loskarn between 1965 and 1969 beginning when the victim was 12 years old and Loskarn was an associate pastor at St. Bernard Parish. The victim said Loskarn befriended him when Loskarn was first assigned to the parish. The victim was an altar boy, answered the rectory phones, and was a member of the CYO. Loskarn took him on trips out of state to Harper's Ferry, Ocean City, and Lake Champlain in New York. On the overnight trips, Loskarn shared a bed with the victim and fondled the victim's genitals. The victim believed that Loskarn would then masturbate in bed next to him. At some point at the rectory, Loskarn said he was in love with the victim and they should consummate the relationship. The abuse lasted until the victim was approximately 16 years old when he grabbed Loskarn and told him never to touch him again. Although the sexual abuse stopped, Loskarn remained a figure in the victim's life for over 30 years, causing great emotional pain. The victim described Loskarn as manipulative. During high school, Loskarn was jealous of the victim's relationships and tried to separate him from his then girlfriend. Notes from the original interview of the victim include this synopsis: "[The victim] became visibly angry at this point. He stated that he had protected [Loskarn] for 35 years while neglecting to care for himself and stop the havac [sic] it was causing in his personal and home life. He says that he has been tormented by this his entire life and he is now committed to get well." At some point, Loskarn said he received treatment that had "taken care of the matter." The victim said he had recently confronted Loskarn and asked him to disclose the abuse. Loskarn offered him money and asked him to wait three years so he could retire.

Members of the Archdiocese confronted Loskarn and he admitted to an "inappropriate relationship" with the victim, whom he remembered to be around 12 years old at the time and an altar boy, as well as a member of the parish youth group. Loskarn admitted to going on trips to New York and Ocean City and sleeping in the same bed while fondling the victim. Loskarn also admitted to fondling another victim around 1985. Loskarn said that victim was 18 years old and a member of St. Thomas More. Loskarn said he saw a therapist before 1985 and again after the abuse in West Virginia. The Archdiocese removed Loskarn's faculties to perform ministry immediately after the interview but allowed him to live at the rector of Immaculate Conception "until a treatment facility could be located." The Archdiocese made the mandated reports, met with the parish members at St. Dominic, and issued a press release. There is no record of any actions connected with the victim disclosed by Loskarn in West Virginia. In September 2002, Loskarn's application for retirement was approved by Archbishop William Keeler; Archbishop Keeler also reminded Loskarn that his faculties remained suspended until his retirement went into effect on January 1, 2003.

In July 2013, an attorney for a second victim wrote a letter to the Archdiocese reporting that Loskarn sexually abused the attorney's client when he was an altar boy at St. Bernard's in the early 1970s. The victim said he started going to St. Bernard's in the middle of his first-grade year, when his family moved into a nearby neighborhood. Loskarn was "very touchy" and would hug him with an erect penis and caress his bottom. During ceremonies, he would stand behind the altar boys and fondle himself under his robe. He played "truth or dare" with the altar boys and dared the boys to expose their penises which he would fondle. He would also have the victim sit on his lap while he had an erection. Approximately every two weeks, the victim was sent from class to help at a ceremony as an altar boy or to receive religious instruction, and Loskarn would spend 15 to 20 minutes hugging and fondling him.

He made the victim touch his erect penis with his hands and kiss it. The abuse went on until 3rd grade. The victim also believed Loskarn "identified which of the boys were easy marks and [the victim] also believes that he relayed this to [Pastor and subsequent sexual abuser of this victim] Ross LaPorta." When Loskarn left St. Bernard, LaPorta began calling the victim out of class and sexually abusing him. In 5th or 6th grade, he told a nun that "LaPorta and Loskarn used to hurt me." She said, "[h]ow dare you, you can't talk about priests like that," slapped him and beat him. The victim described the devastating impact the abuse had on his life, and his struggles with PTSD, chronic health problems caused or exacerbated by the trauma of the abuse, nightmares, and substance abuse. The Archdiocese made the mandated reports but did not issue a press release. Loskarn was listed as credibly accused by the Archdiocese in 2002.

84. Father Edward Neil Magnus Date of Birth: December 18, 1937



Summary: Neil Magnus worked at Archbishop Keough High School from 1969-1972 when Joseph Maskell, another abuser described in this Report, was there. Many of the victims who were sexually abused by Maskell described Magnus as participating in and being present for the abuse. Both Magnus and Maskell had degrees in counseling and both counseled students at Keough. One of Maskell's victims said that, in 1970, she went to Magnus and asked him if he would be her counselor since Maskell was sexually abusing her. Magnus told her "I'm sorry, but I can't help you. Try to stay away from him." On June 16, 1972, Magnus wrote to Sister Mary Virginia, Principal of Archbishop Keough High School, to resign from the faculty. He cited as the reasons for his resignation what he viewed as a lack of leadership and "what has transpired during the past year." He referenced without details the way that a sister at the school was treated by faculty and leadership. He stated that he believed many among the faculty and staff had "very gravely failed" to act as Christians during the past year. He indicated that he was concerned that he might "slip" and make statements injurious to the school, and so had decided to resign. There is also a letter from Sister Mary Virginia to Cardinal Shehan dated June 1972 in which she mentions a very difficult situation that Shehan was aware of for more than a year. On June 19th, Sister Mary Virginia accepted Magnus's resignation with regret and praised his work at the school. Effective July 1, 1972, Magnus was appointed Chaplain at Mount Saint Joseph High School. He expressed to Monsignor Francis Murphy his thanks for all the help Murphy had given him through his associations with high schools and his gratefulness "for still being able to work in a high school."
In 1973, he requested permission to live in a private apartment because the faculty house at Cardinal Gibbons had few young people living there since his "very good friend" Bill Bechtel, another abuser described in this Report, moved out. Shehan granted permission and Magnus wrote to express gratitude and said that he would give a key to Bechtel. In a 1981 letter to Archbishop Borders, Bechtel wrote: "You do know that I live in an apartment with NEIL MAGNUS," confirming that both abusers lived together. After ten years at Mount Saint Joseph High School, Magnus was appointed the Principal of Towson Catholic High School in 1982. In 1992, a woman reported that she was sexually abused by Neil Magnus and Joseph Maskell in the late 1960s while at Keough. The abuse included oral rape, voyeurism, and vaginal rape every two to three weeks for multiple years. Magnus described his ejaculate as the Holy Spirit and said that she received holy communion. Magnus, in Maskell's office, made her and two other girls take off their tops and then photographed them on multiple occasions. The Archdiocese made the mandatory report to authorities in 1993. In or before 2016, a woman reported that she was sexually abused by Magnus. She attended a picnic in 1970 at the age of 14, at which she was given a drink that she believed was drugged, and was called over to a police car. Magnus got out of the car, took down her pants, forced her legs apart, and raped her while Maskell watched. The Archdiocese apologized to this victim and entered a settlement with the victim in 2016. In 2016, a woman reported that she was sexually abused by Magnus between the ages of 14 to 17 when she was a Keough student. She would often go to his office when she had a problem. He would give her cigarettes, have her sit on his lap, unbutton her blouse, and roll up her skirt. She believed he masturbated behind his desk. Once in a classroom, he came up behind her, lifted her skirt and pressed himself against her.

The Archdiocese made the mandated report to authorities. In 2017, a woman reported that she was sexually abused by Maskell, Magnus, and a police officer. The Archdiocese made the mandated report to authorities. She was frequently called to Maskell's office for Rorschach tests. The third time she was called she hid in a stairwell. Magnus came and brought her to Maskell's office. Maskell raped her and Magnus raped her as well, Magnus also raped her with Maskell and an unidentified man "in uniform" present in the office. The Archdiocese made the mandated report to authorities.

In 2017, a woman reported that she was sexually abused by Magnus while she was a student at Keough. She was sitting alone in the school chapel when Magnus sat next to her. He placed his hand on her leg and moved his hand underneath her skirt and then underneath her underpants. She excused herself and had no further contact with Magnus. The Archdiocese made the mandated report to authorities. In 2017, a woman reported that she was repeatedly raped by a police officer and later by Magnus when she was 11 years old and attending St. Clement. Magnus took her from a dance, giving the officer's name, took her to his car, and raped her. When she was 11 years old, Magnus performed an apparent exorcism in which he cut her with a crucifix, forced her to perform oral sex on him and the officer, raped her using the crucifix, and sat on her back while she was raped by the officer. She indicated that this event was followed by a series of further rapes by Magnus, the officer, and others at local hotels. The Archdiocese made the mandated report to authorities. In 2017, a woman reported that she was sexually abused by Maskell and Magnus from 1970 to 1972, when she was 16 years old and a student at Keough. She was a successful student and socially outgoing before the abuse but struggling with family issues. Maskell applied a psychological test then began counseling her regularly, which she initially found helpful until it turned to sexual abuse. Sometimes Magnus would come into Maskell's office and abuse her. Magnus raped her vaginally and orally and masturbated while physically hurting her. She described him as sadistic and evil. During the summer before her senior year, when she was at home recovering from a health issue, Maskell and Magnus visited her at home with the permission of her mother. They entered her bedroom and raped her in her bedroom multiple times. Her siblings remembered the priests going into her bedroom and closing the door. The Archdiocese made the mandated report to authorities. Also, in 2017, a man reported that he was physically abused by Magnus and Maskell at Keough, while he was a student at Our Lady of Victory in the 1960s. The Archdiocese made the mandated report to authorities. In 2017, a woman who reported abuse by Maskell said in his final years at Towson Catholic, Magnus was "out of it due to alcohol and affairs with females." Magnus did seek treatment for alcoholism in 1983 in Michigan at the encouragement of the Archdiocese. In 1984, his counselor wrote to Archbishop Borders that returning to Towson Catholic High School would be "contra-therapeutic" but supported him continuing in the education and training field. Shortly thereafter, he was appointed Procurator-Advocate of the Tribunal where he served until his death. Magnus was listed as credibly accused by the Archdiocese in 2018.

85. Father Ronald Mardaga Date of Birth: August 5, 1948

Summary: Mardaga was a seminarian at Our Lady of Good Counsel in the mid-1970s, while studying at St. Mary's Seminary in Baltimore, Maryland. Mardaga was ordained in 1980. In early 1986, a man, who was at the time studying for the priesthood, reported having been sexually abused by Mardaga several years earlier, around 1975-76, when he was 13 or 14 years old. Mardaga's sexual and psychological abuse of the boy occurred while Mardaga was studying at St. Mary's Seminary and serving as a seminarian at Our Lady of Good Counsel in the Locust Point neighborhood in Baltimore City. Mardaga's abuse, which continued over a two-year period, consisted of anal rape, oral rape, kissing, and masturbation, and was sometimes very violent. In a letter addressed to Mardaga, the victim recounted the violence: "Also strong in my memory is the amount of violence that was a part of our sexual ritual. My desire to fight off your attacks became a sort of game, yet I was always the loser. I don't know if you realize the damage that you did not only to my psyche but also to my body. To this day I have a scar on my penis which is the result of a time that you bit me. Although I don't show this scar to others, to my eye the teeth marks are very clearly visible. For me the scar is much more than just skin deep." After the victim reported this abuse to the Archdiocese, Mardaga admitted to the abuse. Mardaga stated that "for about two years before my ordination but while I was in the seminary I had an illicit relationship/affair," noting that he asked for forgiveness from the person he had "offended" "many times over the next few

years" and that he and that person "remained very close friends (even took vacations together with or without others present) for about five years after the illicit relationship ended." On June 25, 1986, the Archdiocese removed Mardaga from his assignment and temporarily suspended his priesthood faculties.

On June 26, 1986, members of the Archdiocese, its counsel, and the victim met with the Baltimore City State's Attorney's Office regarding Mardaga's abuse. Following that meeting, the Archdiocese, in a letter dated August 13, 1986, and sent by the Archdiocese's attorneys to the State's Attorney's Office, expressed its desire for Mardaga to not be held accountable: "It is our hope and request that the State's Attorneys [sic] Office will be able to deal with this matter through a process that does not create criminal charges or a criminal record for Ron Mardaga." Although documents indicate that Mardaga was indicted by the State's Attorney's Office, it appears as though the Archdiocese, Mardaga, and the State's Attorney's Office agreed there would be no prosecution if Mardaga completed a psychiatric evaluation and complied with any recommended treatment plan. In the following years, the Archdiocese, in an effort to restore Mardaga's priestly faculties, sent Mardaga for three separate psychiatric evaluations at three separate psychiatric institutions, extending his leave of absence each time. Two of the three institutions recommended Mardaga receive inpatient residential treatment, but Mardaga refused each time. The third institution recommended continued treatment with Mardaga's current therapist. Despite the Archdiocese encouraging Mardaga to comply with the treatment recommendations so they could reinstitute his priestly faculties, in 1990, Mardaga requested that the process of "dispensation from all the obligations of Holy Orders, including celibacy," begin. Finally, in March 1992, Mardaga's request for dispensation was granted, with Archbishop Keeler noting that, "were Ronald Mardaga ever to be restored to the active ministry here, there would be a high probability for scandal because the illicit relationship which occurred over some years ago is known by civil authorities, by laity involved with the victim and his family, and by a number of priests." Despite Mardaga's refusal to participate in inpatient treatment, he was never prosecuted for this abuse. Mardaga was listed as credibly accused by the Archdiocese in 2002.

86. Father Kenneth J. Martin (Diocese of Wilmington, DE) Date of Birth: July 3, 1945

Summary: Martin was a language and literature teacher at Loyola Blakefield from 1970 to 1986, an all-boys Jesuit preparatory high school located in Towson, Maryland. He then became a deacon at St. Camillus Parish and later was ordained as a priest in 1989. Martin worked at various locations for the church in the 1990s, although not in the Archdiocese of Baltimore, before ultimately settling with the Diocese of Wilmington in the late 1990s. In 2001, a former student from Loyola Blakefield contacted Baltimore County authorities and reported that Martin sexually abused him over a two-and-a-half-year period beginning around 1977. The victim was approximately 16 years old at the time. Most of the abuse occurred in Martin's home where Martin was providing tutoring services to the victim. After an investigation, Martin was indicted on June 26, 2001, and charged with felony child abuse and felony sex offense. Martin pled guilty on December 6, 2001, to one count of felony child abuse. According to several news reports published around the time, Martin was sentenced under a plea agreement to probation before judgment for a period of five years. Additionally, under the plea agreement, Martin was not required to register as a sex offender. In an interview from 2003, the Baltimore County prosecutor stated the victim did not want Martin to be incarcerated at the time of the guilty plea.

The Diocese of Wilmington became aware of the allegations against Martin when he was indicted in June 2001. The diocese placed Martin on administrative leave soon after and sent him for an evaluation at St. John Vianney in Downingtown, PA. Martin remained on administrative leave until 2008. His status in the Diocese of Wilmington during this time is unclear but some church documents and correspondence suggest Martin maintained church financial support and health benefits from the Diocese of Wilmington. A news article from March 2003 also indicated the Diocese of Wilmington still considered Martin a priest in good standing. In September 2008, however, (Blacked-Out), formally removed Martin's priestly faculties due to the child sexual abuse allegation and guilty plea.

Under a church filing titled "Administrative Decree and Penal Precept" Martin was excluded from church employment, ministry and/or volunteer service. (Blacked-Out) noted the decree only applied to the Diocese of Wilmington and expressed concern with Martin's ability to continue working elsewhere. After Martin's formal removal in 2008, it is unclear what financial support, if any, the church provided to him. As late as 2013, Martin was still corresponding with the church in an attempt to receive a pension and health benefits. According to Martin, he has no criminal conviction and now disowns any wrongdoing done to the victim. In 2018, a second potential victim from Loyola Blakefield reported to the Archdiocese of Baltimore that Martin "groomed" him while he was a student in the early 1970s. The victim declined to give any further explanation or facts of the grooming. The Archdiocese made the mandatory report of abuse to authorities. Attempts to interview Martin in 2001 by the Office of the Attorney General were declined by Martin's attorney. Martin was listed as credibly accused by the Archdiocese of Baltimore in 2002 and by the Diocese of Wilmington in 2006.

87. Father Anthony Joseph Maskell Date of Birth: April 13, 1939

Summary: Maskell was ordained in 1965. He served in several capacities over approximately 30 years working for the Catholic Church. In addition to his pastoral functions, Maskell served the Church as a psychological counselor, specifically for students at Catholic schools. The reports of Maskell's sexual abuse stem largely, though not exclusively, from his time at Archbishop Keough High School, a school for girls. At least 39 people have reported that they or people they know were sexually abused by Maskell. The Archdiocese was aware of concerns about Maskell's conduct towards children as early as 1966. That year, according to a 1993 Archdiocese memorandum, parents complained about Maskell "showing extraordinary curiosity about the boy scouts' sexual fantasies and practice." The memorandum said that Maskell "would interview and tape individual scouts about their own habits and also inquire about other scouts." Bishop P. Francis Murphy informed Archbishop Keeler that Maskell was transferred after "less than 18 months" at the parish because of his behavior with the Boy Scouts. The memorandum also referenced a 1966 letter, signed "[t]he People [o]f Sacred Heart of Mary," which said Maskell brought "young girls" into the rectory under suspicious circumstances and "talk[ed] for hours." The letter continued that Maskell was insulting and deceitful, but it did not make specific allegations about abuse. Finally, the memorandum referenced a woman who reported receiving an "obscene phone call" from Maskell in the early 1970s while he was at Our Lady of Victory.

Cardinal Shehan was made aware of concerns about Maskell at the time. Bishop Murphy stated Maskell was transferred to St. Clement in 1966 because of parents complaining to Cardinal Shehan and Murphy about how inappropriate Maskell was with young boy scouts. The parents told Shehan and Murphy that Maskell would videotape the boys and ask them to discuss their sexual fantasies and sexual practices and habits they had. In handwritten notes in Archdiocesan records, Maskell's transfer was described as the "Action" taken in response to Cardinal Shehan and Bishop Murphy being made aware of problems with Maskell. There was also a letter dated August 1966 in Maskell's file "about his having young girls in the rectory under suspicious circumstances." There is no evidence that the Archdiocese took any investigative action as a result of these reports. In a letter dated March 15, 1979, Murphy gave Maskell a positive reference when he applied for the Superintendent of Schools position for the Archdiocese. In later years, Archbishop Keeler had a meeting with Maskell and went into his past, noting several instances of him talking to women using offensive gestures and words. Keeler used the expression "sexual harassment." Maskell denied it while weeping openly several times. The next documented report of sexual abuse by Maskell was made to the Archdiocese in 1992. A woman reported that she was first abused as a teenager by another priest, Neil Magnus, another abuser discussed in this Report, in the late 1960s when Maskell served as chaplain at Archbishop Keough High School. She said that Magnus soon had Maskell join in the abuse, which included vaginal and oral rape, along with voyeurism. She said it occurred every two to three weeks for multiple years. She said a Jesuit priest who was an intern at Keough also abused her, including anal rape.68 This victim also said that after a nun, Sister Cathy Cesnik, who was a teacher at Archbishop Keough High School, went missing,

Maskell took her to a remote area and showed her Sister Cesnik's body. Sister Cesnik went missing in November 1969 and her body was discovered in January 1970. The victim also said that before Sister Cesnik went missing, she had asked the victim if anybody was hurting her or making her do something she did not want to do. Archdiocesan documents state that the Archdiocese investigated these allegations but ultimately determined that they could not be corroborated. The documents indicated that the Archdiocese initially deemed the individual's allegations credible. The documents indicated that the Archdiocese approached Maskell, who denied the allegations but agreed to attend a residential treatment program. The Archdiocese, however, said that it was unable to find others who could corroborate the individual's accounts, either through its own research or through its requests to the victim's lawyer. Ultimately, the Archdiocese ended its investigation and decided not to disclose the allegations publicly, saying, "it was unfair to disclose charges we [the Archdiocese] could not corroborate." The Archdiocese referenced a 6-month investigation, which was "very thorough," after the allegations emerged, with "hundreds of hours running down leads." However, the documents do not indicate evidence or a final report of this thorough investigation.

Maskell did not return as pastor at Holy Cross Parish after leaving to receive residential treatment. A December 1992 letter from the Archdiocese's Division of Pastoral Personnel Services said that "[m]ost people interviewed indicate a sense of relief that Father [Maskell] is not at Holy Cross." The letter notes three areas of concern. First, Maskell "carried on a very public relationship with a young teenage girl," including spending significant time alone with her in his private quarters and out of town. The report from the treatment center, the Institute of Living, stated that Maskell had a very public relationship with a teenage girl, and she spent a lot of time alone in his quarters and went on trips with him alone. The community believed it was possibly a sexual relationship.69 Second, Maskell was intimidating and had a "fondness for firearms." Third, Maskell had a "severe dislike" for Archdiocesan authority. Instead of returning to Holy Cross, Maskell took up residence at St. Rita in April 1993, and the Archdiocese assigned him as Administrator at St. Augustine in August 1993. A 1994 lawsuit filed against Maskell, the Archdiocese, and others revealed additional abuse of another victim. This woman told her attorneys that she was also abused at Archbishop Keough High School, while a student in the late 1960s and early 1970s. She said that she had gone to Maskell for counseling. When in his office, he told her to take her clothes off and sit on his lap. He then touched her breasts and asked her graphic sexual questions. At times, Maskell also administered pelvic exams and enemas to this individual. He also called another student to his office and had the other student perform sex acts on the girl. This victim estimated that she was called out of class to Maskell's office 20-30 times over three years for this type of abuse. She said Maskell would threaten to have her expelled from school if she did not obey him, and on several occasions, slapped her face when she refused to do as he said. This victim also reported that Maskell referenced a 1968 or 1969 incident in which he had been accused of taking female students onto his boat and taking pictures of them naked, but Maskell said the investigation into the allegations had found nothing. Ultimately, the lawsuit against Maskell and the Archdiocese failed on statute of limitations grounds. Documents relating to this victim, who was interviewed by the Office of the Attorney General, include a 1970 report of a gynecological exam performed on her at the request of Maskell by Doctor Christian Richter. As a result of these allegations, Maskell was placed on administrative leave and resigned from priestly ministry effective December 31, 1994. Archbishop Keeler wrote to Maskell in a 1995 memorandum and stated Maskell had not answered questions raised in reference to the allegations from 1994.

At least some within the Church continued to support Maskell despite the lawsuit against him. In a March 1995 letter, Reverend Robert Hawkins solicited donations for Maskell's legal defense fund. He wrote, "Let us be very clear. We are absolutely convinced of Maskell's innocence. We do not believe he committed these offenses." Noting the time that had passed since the "alleged" abuse and some victims' statements that these memories came back to them over time, he wrote that such recovered memories are "often fanciful and always unreliable." While the lawsuit was pending, another victim came forward to report abuse by Maskell. An internal Archdiocesan memorandum from December 1994 showed that a victim reported that one day, while a student at Keough High School in the 1970s, she became sick and Maskell insisted on driving her home. She said that while they were in the car, Maskell put his hands up her skirt. When she told him to stop, he pulled out a blue police light.

The memorandum does not specify what he did with the light or if the victim believed it was an attempt to intimidate her. They soon arrived at her house, but her parents were not home. Instead of letting her go to a neighbor's house, Maskell brought her back to the rectory and made her lie on his bed. The memorandum does not state what happened after that point. However, in 2017, she again contacted the Archdiocese and reported that Maskell drugged and raped her on multiple occasions. She also reported that Maskell had abused her sister. The Archdiocese made the mandated reports to authorities.

In 1998, another victim reported to the Archdiocese that she was sexually abused by Maskell for several years in the early 1970s. She said that soon after arriving at Keough High School, Maskell handed her a soda while at a school picnic. He then led her away from the group to a man waiting in a police car. This man, who she later identified as Magnus, then raped her. She said that over the next three years, Maskell would call her to his office and "hypnotize" her, and that she would later wake up with her clothes on differently than when she had arrived. She said he often had her sit on his lap, would unbutton her shirt, and would put his hands on her breasts. She also said that Maskell would threaten her with a gun, including putting the gun into her mouth. She complained about Maskell to her guidance counselor and a teacher, but neither took any action. Ultimately, she was expelled from Keough High School before finishing her senior year, which she believes was caused by Maskell. The Archdiocese made the mandated reports to authorities. The Archdiocese and this woman reached a settlement in 2016. Over the next ten years, four additional victims of Maskell came forward. Available Archdiocesan documents reflect somewhat less detail of their accounts than in the victims' accounts described above, but the information provided is like that of other victims. These latter victims' accounts included Maskell asking detailed sexual questions, inviting a female student onto his boat, "hypnotizing" students, and showing students—both male and female— pornography. The Archdiocese reached a settlement with one of these victims in 2011; there is no indication that any resolution was reached with the other victims. Between 2015 and 2018, approximately 31 other victims came forward to report sexual abuse by Maskell. These reports varied in their allegations and specificity. Many were highly consistent with those described above.

Sixteen victims provided detailed accounts of being abused by Maskell while students at Keough High School in the late 1960s or 1970s. Nearly all of the 16 said that Maskell fondled their breasts, usually in his office. At least nine described being given tea, soda, or wine, or being "hypnotized," then remembering very little of what happened next. Many said that their blouses were incorrectly buttoned or their underwear wet or bloody when they awoke. When they did remember what had happened, at least seven victims said they were forced to have vaginal, oral, and anal sex with Maskell, and at times, other men. Some of these victims and others said Maskell digitally penetrated them and masturbated on them. At least six said Maskell would perform vaginal exams or enemas on them, either himself or at a gynecological office with other men present. One reported that Maskell showed her photographs of herself naked, being penetrated by an object and being orally raped. Several also described Maskell performing an inkblot test and concluding that each image was sexual in nature. Several also reported that Maskell threatened them with a gun, threatened to have them expelled, or threatened that he would cause their parents to lose their jobs and have them sent to foster homes. Among these 16 victims, they reported that the abuse occurred on a couple occasions, weekly, or multiple times per week. A 2017 internal Archdiocesan memorandum summarizing a meeting with one of these victims stated the writer's opinion that the victim believes she has "special insight," "claims that she follows politics," and "clearly has an axe to grind in regard to her perception of the Church position on social issues." The memorandum continued, "As a person who has been unemployed for 8 years, she seems to have devoted a great deal of time pursuing conspiracy theories related to Maskell." Despite the memorandum writer's skepticism, the victim's allegations were highly consistent with and corroborated by others' reports. Another victim stated Maskell knew about her abuse by another priest and advised her how to resist rape. Maskell also kept track of her menstrual cycle and hugged her as therapy. Additional victims reported being abused by Maskell when they were younger than high school age. One described being an 11- or 12-year-old boy at St. Martin's summer camp, where Maskell was a "student priest." He said that Maskell pulled down the then-child's pants and touched his penis. He also said adult counselors played strip poker with boys in a nearby cabin at the camp. After the abuse by Maskell, the victim left the camp and did not return. Another victim said that Maskell abused him when he was in 7th grade.

He said Maskell digitally penetrated him with his finger and objects, masturbated on him, and forced him to perform oral sex. This victim also reported being drugged by Maskell, raped by Magnus and an unnamed nun, threatened by Maskell and Magnus, and made to watch while Maskell raped a female student from Keough High School. Another woman said that she was "repeatedly sexually abused" by Maskell while a preschooler at Holy Cross in 1986 and 1987. She said that Maskell would touch her, vaginally rape her, orally rape her, and videotape her doing sexual acts with young boys. She said she would be given brownies before the abuse and would not feel well, and that other men were sometimes involved with Maskell. A fourth person said she was similarly abused by Maskell when she was 9 and 10 years old at Our Lady of Victory. She reported being given wine or "hypnotized," then being forced to pose naked for pictures, shown child pornography, forced to perform oral sex, squeezed until she passed out, and raped vaginally and anally. She said Maskell also threatened her with a knife, spanked her, and threatened her family. This victim also said that she saw Maskell and Magnus carry "a rug with what seemed to have a body in it," which she believed to be that of Sister Cathy Cesnik.

Furthermore, at least 11 additional individuals reported being sexually abused by Maskell, but the documentation of their accounts reveals significantly less detail of the accusations than the accounts described above. Some of these victims indicated that they did not wish to provide greater detail. Others have memories of being alone with Maskell, sitting on his lap, and him asking them about their sexual activity, but they also note significant gaps in their memories when spending time with Maskell. Another woman reported that her brothers were sexually abused by Maskell but would not give their names. One of these victims said that the Archdiocese offered him a boat, which he declined, to keep him from discussing his account publicly; the Archdiocese denied that allegation. Finally, one woman reported in 2015 that Maskell abused her in 1992, when she was 25 years old. She said the abuse occurred while Maskell was supposed to be helping her select her mother's burial site at the Holy Cross Cemetery. This woman said that Maskell fondled her breasts and pressed his body against her as she cried in the cemetery. There were numerous interviews conducted of Maskell's victims and witnesses, with evidence of abuse occurring at St. Clement, Keough, and other locations. Some of the accounts of abuse are intertwined with the murder of Cathy Cesnik, a nun and teacher at Keough. The Keepers, a Netflix documentary about the murder of Cathy Cesnik, details some of this and attempts to suggest that Cesnik's murder was related to her knowing about Maskell's abuse. Some victims report being taken to see Cesnik's body. Some victims allege abuse by many different individuals, including other priests, police officers, and civilians. Some of the details of abuse have been placed on social media by a group of former students at Keough. Many of the accounts contain similar details, such as the use of religion as part of the sex acts, use of the confessional, ink blot tests, the use of soda to administer a drug, hypnosis, gynecological exams, and questions about sexual history.

The Office of the Attorney General also interviewed numerous victims of Maskell. Some of these are summarized below: A woman was interviewed by the Office of the Attorney General on October 10, 2018, and stated she attended Keough from 1967 to 1971. She was Maskell's secretary and believes she was given soda laced with drugs and taken to a gynecological office, possibly Christian Richter's office, and given an exam with penetration, with other men present. At another time, in his office, Maskell said he loved her and began tearing off her clothes. She stopped him and scratched his face. When she graduated, she saw Maskell with the scratches still present. On November 21, 2018, a woman was interviewed by the Office of the Attorney General and stated she met Maskell in 1970 when she saw him at his office as a guidance "counselor" due to arguments between her parents. The victim did not attend Keough. Maskell suggested she go to Richter's office, where she was examined and given a pregnancy test. The victim believes Richter raped her anally. Maskell educated her about sex during their sessions, and she believes things "occurred" in the office. A man (Victim A) was interviewed by the Office of the Attorney General on October 30, 2018, and said he was an altar boy at St. Clement where he performed mass with Maskell on numerous occasions and Maskell befriended him. On one occasion in 1966 when the victim was 13, Maskell masturbated in front of him and asked the victim to touch him; the victim refused. The boy's mother went to the Archdiocese with another adult woman to report Maskell. The woman verified this visit years later. Maskell was removed in 1967 and sent to Keough. The victim believes Maskell abused some of his male friends and was sent to an all-girls school for that reason. (lengthy Black-Out) This victim later settled with the Archdiocese.

The victim's sisterin-law was also interviewed by the Office of the Attorney General. In 1981, she was told by his mother that she called and then went to the Archdiocese to report Maskell touching her son inappropriately. On December 7, 2018, a man was interviewed by the Office of the Attorney General and stated he attended St. Clement with Victim A. In 1966, when he was 13, they were driving with Maskell when the car hit a bump. Maskell grabbed the victim in his "privates" and said, "[h]old onto your balls." On another occasion, after being out on a boat with Maskell and other men, Maskell told the victim he needed to shower. Maskell appeared naked in front of the boy both before and after the shower. At some point, Victim A warned him that Maskell was "weird." On September 14 and November 21, 2018, an adult woman was interviewed and stated she is a former Archdiocesan employee who also attended Keough. She said Sister Schaum was the "dean" and was aware of Maskell's abuse, as were the teachers there. (lengthy Black-Out) The employee also said he also told her Maskell came after his wife, and he and Maskell had "words." The conversation occurred between 1998 and 2002. Victim A said it was to keep him quiet and cover it up, and told her that his mother had called the Archdiocese years ago about what happened to him, but they did nothing. The former employee said Victim A does not speak poorly of anyone and does not embellish. The Archdiocesan documents have no information concerning the report by Victim A's mother. After he was removed from priestly ministry in Baltimore, Maskell moved to Ireland and attempted to work as a professional counselor. A 1996 letter shows that Church leaders in Ireland found Maskell "frequently wears clerical garb and, on occasion, performed works of public ministry." The Archdiocese wrote to Maskell twice, in 1996 and 1997, to attempt to recall him to Baltimore, but documents indicated that Maskell ignored the letters. The Archdiocese said in a 1998 letter to an Irish bishop that it had reported the allegations against Maskell to the Irish Health Board. Archdiocesan documents show that the Irish Health Board reached out to the Archdiocese asking for information regarding Maskell's involvement in a child abuse investigation. The Archdiocese responded by letter dated September 10, 1996. The Archdiocese's letter described an accounting of the reports of child abuse against Maskell at the time. The letter also noted that, although the Archdiocese found the first reporting victim credible upon first meeting her and hearing of the abuse, after Maskell denied the accusation, the Archdiocese met with the woman again and ultimately did not believe her. (Official c) wrote a letter dated August 2, 1996, to Maskell in Ireland, reiterating to Maskell that his priestly faculties had been removed. In the letter, stated he was pleased that the lawsuit against Maskell and the Archdiocese might not proceed because of a late filing. The Archdiocese continued to provide financial support to Maskell through at least 2000. An internal memorandum from 2000 estimated the Archdiocese's annual costs for Maskell's expenses and medical care to be $242,000.

The following deals with Maskell's removal from Archbishop Keough High School: A woman was interviewed by the Office of the Attorney General on November 30, 2018, and stated she was a student at Keough from 1972 to 1976. Maskell had her come to his office and asked her several inappropriate questions. When she was leaving, he pushed her against the doorknob and stated Jesus wanted him to do things to her, which would be painful. At another time, while in confession, he asked her how she masturbated, causing her to run out of the booth. (lengthy Black-Out). William C. Newman, then a monsignor and the Archdiocese's Superintendent of Schools, wrote a memorandum to Bishop Murphy and requested Maskell's transfer out of Keough on May 26, 1975. Maskell was then assigned to Baltimore County Social Services as a representative of the Catholic school system. The memorandum referenced "expertise" and assisting with "child abuse" issues. Murphy also recommended Maskell for the position. A letter to Maskell dated October 3, 1978, confirmed his assignment as a representative of the Catholic school system to the Baltimore County Department of Social Services for situations of "child abuse and neglect." Superintendent Newman denied being approached by anyone in reference to Maskell. In a 1992 handwritten note from (Official B) to Sister Judith Schaum, (Official b) stated that Maskell was given psychological testing and there was "too much reference to sex in his test reports," adding he was a "strange guy." A search warrant affidavit in the Archdiocesan documents stated (Blacked-Out) and two Archdiocesan attorneys interviewed Brian Cox, a priest assigned to Keough as chaplain, and a credibly accused child sexual abuser described in this Report. Cox stated Sister Mary Lita Friia, the principal at Keough, told him that she let Maskell go in 1975 because of "something about sex." Friia told the Archdiocese that Maskell had left on his own.
Cox gave the same statement to the Office of the Attorney General in an interview. On January 28, 2019, John Carney, another abuser described in this Report who is now deceased, was interviewed by

the Office of the Attorney General at his apartment in Towson. Carney lived with Maskell at Holy Cross, St. Clement, and Our Lady of Victory, and lived with William Simms and Maskell in Federal Hill. Simms is also a credibly accused priest with several victims and is described in this Report.71 Carney was good friends with Maskell, and sometime between 1992 and 1994, Maskell told him the allegations against Maskell were true. When asked for additional details, Carney had none, and stated Maskell was "a very good person," and "kind to everybody." Documents show that the Archdiocese reached settlements with 15 of Maskell's victims, ranging from $25,000 to $50,000. Maskell died in 2001. When notifying others in the Church of his death, the Archdiocese recited Maskell's professional assignments but did not mention the abuse he committed or the fact that his priestly faculties had been removed since 1994. Maskell was listed as credibly accused by the Archdiocese in 2002.

88. Father Benedict Mawn (Passionist) Date of Birth: December 25, 1917

Summary: Mawn was ordained as a priest in 1945 in Massachusetts. He worked as a Passionist and was intermittently assigned to St. Joseph's Monastery in Baltimore, Maryland in the mid-1950s through the early 1960s. After his time in Baltimore, he returned to the New England area, working at various locations in Massachusetts and Connecticut. Over the course of his career as a priest, he worked for a total of seven dioceses. In 2002, a victim reported to the Archdiocese that Mawn and two other priests sexually abused him. The victim stated the abuse occurred at St. Joseph's Monastery sometime in the late 1940s or early 1950s. The victim was approximately 10 to 14 years old at the time. The Archdiocese made the mandated report. According to the Bishop Accountability website, in 2005, Mawn was accused in a civil suit of abuse of a boy in Brighton, Massachusetts in 1976.72 Mawn was listed as credibly accused by the Archdiocese in 2019.

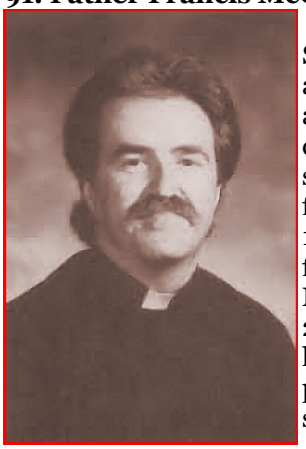
89. Brother Constantine William Francis McCarthy (Xaverian) Date of Birth: June 18, 1920

Summary: In November 2002, a man reported to the Archdiocese that he was sexually assaulted by Brother McCarthy when he was 8 or 9 years old and a student at the St. Patrick School in Fells Point. Brother McCarthy molested the victim, who was in the 3rd grade by calling him up to his desk, surrounding him with his robe, and placing his hands in the child's pockets to touch his genitals. McCarthy did it more than once. The victim said there were two other boys his age who told him McCarthy had molested them as well. The Archdiocese made the mandatory report of abuse to authorities. According to the Xaverian Brothers, McCarthy left the order at the end of his temporary vows in 1947, was believed to have become a high school teacher at the Aquinas Institute in Rochester, New York, and died in the 1970s. McCarthy was listed as credibly accused by the Archdiocese and the Xaverian Brothers in 2019.

90. Monsignor William McCrory Date of Birth: October 2, ??

Summary: In April 2019, a woman reported to the Office of the Attorney General that when she was 7 to 9 years old, William McCrory sexually abused her when he was assigned to St. Francis of Assisi in Brunswick, Maryland. The victim said he also had some responsibility at St. Mary's Church in Petersville, Maryland. McCrory was popular and had dinner with her family on a frequent basis. McCrory began by being very attentive to the victim and made her sit on his lap. He would then place his hand in her underwear and digitally penetrated her. On one occasion, McCrory was sitting in the backyard on a swing with the victim's mother. The victim was on his lap, and he was hurting her. She tried to squirm away and get up, but McCrory forcefully kept her on his lap. The abuse stopped after the victim started to avoid the priest. She never told her parents. When she was older, the victim believes the priest bribed her to keep quiet. He allowed her to drive his car whenever she wanted, including to transport nuns from Frederick to Brunswick. McCrory also gave her little gifts. One time, he gave her a shoebox full of little bottles of liquor. McCrory was eventually transferred to Havre de Grace, retired in 1991, and died in 1993. The victim is unaware of other victims of McCrory. She had not decided whether to report to the Archdiocese. McCrory has not been listed as credibly accused by the Archdiocese.

91. Father Francis McGrath (Diocese of Trenton, NJ) Date of Birth: July 1950

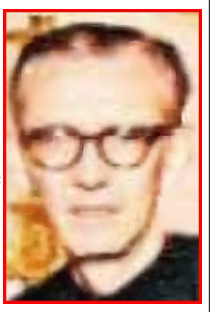


Summary: In 1995, a man reported to the Archdiocese that he was sexually abused by McGrath in 1970 or 1971. McGrath fondled the victim's genitals and asked the victim to masturbate him, which the victim would not do. The Archdiocese made the mandated report to authorities. McGrath was at St. Luke Institute when the victim reported but the documents do not provide a reason for McGrath's treatment at St. Luke. Handwritten notes from February 22, 1995, mention a phone call between a lawyer for the Archdiocese, from the firm Gallagher Evelius & Jones LLP, and another individual and reference McGrath and St. Luke, but do not indicate why McGrath was there. In June 2002, a man reported that he was sexually abused by McGrath in 1975 when he was a freshman at Calvert Hall. The Archdiocese made the mandatory report of abuse to authorities. In September 2002, a man reported that he was sexually abused by McGrath from 1976 to 1977 when he was a student at St. Anthony Middle School. In 1976, when the victim was in the 8th grade, McGrath, a seminarian, was assigned to assist at the school. McGrath befriended the victim at the beginning of the school year and soon began fondling the boy and masturbating. McGrath abused him at St. Anthony's school, St. Mary's Seminary, McGrath's car, and once in New Jersey. The sexual abuse stopped after 8th grade but McGrath continued to speak to the victim about sex. He asked if the victim liked the abuse and asked if he wanted it to happen again. McGrath became a friend to the victim's family and used this friendship to manipulate him and keep his abuse hidden. The Archdiocese made the mandatory report of abuse to authorities.

In August 2002, a man reported that he was sexually abused by McGrath in the 1970s when he was 13 years old. The victim lived in New Jersey and McGrath was a family friend. After the victim's family moved to Massachusetts, they visited New Jersey and saw McGrath regularly when he was home from seminary. McGrath became "like a big brother" to the victim and called him every week. McGrath asked him if he liked boys. The summer the victim was 13 years old, McGrath invited the victim to visit him in Baltimore at his summer assignment at Our Lady of Good Counsel. The boy stayed at the rectory in McGrath's bedroom. In the bedroom, McGrath said he wanted to measure the victim's penis and approached him on his knees and touched his thighs. McGrath said 'you should see what my brothers and I do at the seminary. We masturbate each other… It's ok for men to touch other men or little boys… I just want to make you feel good." The victim ran out and called his mother to ask her to come get him. McGrath said if he told his mother, McGrath would say the victim started it. The boy's mother and aunt came the next day and he told them immediately. His mother "absolutely went nuts" and reported it right away to the Archdiocese of Baltimore and the Trenton Diocese. There is no record of her report at the time of the abuse. In 2002, the Archdiocese made the mandated report to authorities. In 2013, a man reported that he was sexually abused by McGrath in 1974 when he was 15 years old. He lived across from Our Lady of Good Counsel. Seminarians and priests were often invited to his home. The victim's mother died and his father struggled raising eight children. McGrath befriended the victim, taking him to movies and giving him gifts. One night at the victim's house McGrath started massaging the boy's back, then got on top of him, gyrated into the victim and kissed him. This happened four or five times at the boy's home and at St. Mary's Seminary. McGrath also liked to ask what the victim did with his girlfriends. The Archdiocese made the mandatory report to authorities. The victim entered into a settlement with the Archdiocese for $50,000. The Diocese of Trenton and St. Mary's Seminary contributed to the payment. In 2020, a man reported that McGrath sexually abused him in 1982 and 1983 when he was a student at Red Bank Catholic High School in New Jersey. The man filed suit in New Jersey based on the abuse. In 2020, a man reported that he was sexually abused by McGrath in 1983 when he was 17 years old in New Jersey. McGrath abused the victim boy on four occasions inside his rectory bedroom at St. Anthony's. McGrath exposed his penis and masturbated in front of the victim then fondled and orally raped him. The man filed suit in New Jersey based on the abuse. Also, in 2020 a man reported that he was sexually abused by McGrath when he was an 11- year-old altar boy in New Jersey. McGrath abused him multiple times in his car, the rectory, and the sacristy of the church. McGrath digitally penetrated the boy's rectum on eight occasions.

The man filed suit in New Jersey based on the abuse. McGrath was removed from active priesthood in 1995 and sent to St. Luke Institute for several years of treatment. The reason for his treatment and the results are not documented in the files. McGrath's file is one of those described by in 2002 as the "bad boy files," meaning the files of seminarians who sexually abused children in Maryland. McGrath was listed as credibly accused by the Archdiocese in 2002.

92. Father Eugene Ambrose McGuire (Passionist) Date of Birth: June 3, 1916



Summary: In 1993, a woman reported that she was sexually abused by Eugene McGuire from 1962 to 1966, when she 7 to 11 years old, and a student at St. Joseph's Monastery School. Her sister later reported that she, too, had been repeatedly sexually abused by McGuire during this same time period. He was a friend of their family and bought presents for the victims. He fondled the victims' genitals until he "finished." He forced masturbation on them hundreds of times and inserted his finger in their vaginas two to three times a week. McGuire abused the girls in the rectory at St. Joseph's, at their home, and in his car on trips that he took them on, including a trip to Florida. Handwritten interview notes dated August 17, 1993, said "2 priests aware of it – one told mom to keep daughter off his lap, diplomatic- sister who staffed school – apparently altar boys - another priest walked in on one event – still alive."

Other undated handwritten notes said Daniel Free, a credibly accused and deceased Passionist, saw the abuse and did nothing. Daniel Free was the Parochial Vicar and Pastor at St. Joseph's from 1955 through 1971 and from 1974 through 1976. Handwritten notes about one of the sisters said "(2) Issue of Prior Knowledge – nothing Provincial – nothing Archdiocesan (3) Limitations Issue – may have called Fran 3 years ago! 4) insurance – Monastery owned by Passionists… may have insured self, Diocese – may/may not have insured operating corporation 5) Contact woman *posture: don't let them know we are afraid of P.R. – prior knowledge – other priest … Free – sense of woman: credibility of allegation – other victims."

The summary prepared for the Independent Review Board in 2002 said that the Passionist Provincial in New Jersey investigated and said "there is no evidence to support these Claims." It also said that the Archdiocese interviewed two Passionist priests who were identified by the lawyer for the two victims and they did not have personal knowledge of any abuse by McGuire. There is no further information about who was interviewed or whether Daniel Free was one of those interviewed. The Archdiocese made the mandated report to authorities.

In 2002, a man reported that McGuire sexually abused him in the late 1940s or early 1950s as did two other Passionist priests, Benedict Mawn and Cuthbert Sullivan, both of whom are included in this Report. The victim was a fearful child and gravitated to friendly priests as father figures. His family lived close to the monastery and many Passionist priests visited their home to play cards with his parents. McGuire was friendly and outgoing. When the victim was 8 years old he sat on McGuire's lap. McGuire unzipped the victim's fly and touched his penis. The victim avoided him from then on.

When the victim was 21 years old, he visited McGuire in Germany to forgive him. He always thought the abuse was an isolated incident but he learned after McGuire's death about the two girls who were abused by McGuire. McGuire befriended their family in the same way as he befriended the victim's family. This victim knew the family of the two sisters and knew that McGuire was close to them as well. The Archdiocese of Baltimore made the mandatory report of abuse by McGuire, Sullivan, and Mawn to authorities. In 2019, a man reported that McGuire sexually abused him between 1970 and 1972, when the victim was a student in junior high school. McGuire fondled the victim and orally raped him. Some of the abuse occurred in the rectory at St. Joseph's Monastery. Mount Saint Joseph High School made the mandatory report of abuse to authorities. McGuire was listed as credibly accused by the Archdiocese in 2019.

93. Patrick McIntyre Date of Birth: September 1949

Summary: On April 5, 2007, a woman reported that her brother was sexually abused in approximately 1980 by McIntyre when he was a 7th grader at the former Bishop John Neumann School. The victim had been interviewed about a year earlier in connection with a different abuse matter. At that time, the victim expressed concern about McIntyre's relationship with him when he was in grade school but did not say he was sexually abused. McIntyre spent a great deal of time with him, hugged him and said inappropriate things to him. In a follow-up interview of the victim, he said that McIntyre hugged him and said he loved him at times when they were both naked in the dressing room of the Dundalk YMCA. The Archdiocese with school personnel interviewed McIntyre.

He generally denied any inappropriate activity with minors but was very vague about his relationship with the victim and claimed not to recall hugging him while they were naked. His denials were found not to be credible and McIntyre was suspended from teaching. The Archdiocese made the mandated reports to the authorities. In May 2007, the Archdiocese sent a notification to parents at Immaculate Conception School, where McIntyre was then teaching, and published it in the Catholic Review. On May 16, 2007, McIntyre was fired from Immaculate Conception. His name was entered onto the Archdiocese's "not eligible for hire/service" list.

A former co-worker of McIntyre "recalled an incident of possible sexual misconduct involving McIntyre and a cousin," according to notes prepared for the Independent Review Board. When confronted, "McIntyre at first denied, and then offered only vague memories of police questioning him about a sexual accusation from a cousin." The Archdiocese reviewed the school records and determined that "not all screening and child protection requirements for McIntyre had been completed." On July 18, 2019, a man reported that he was sexually abused by McIntyre in 1981, when he was 12 years old in the 7th grade at Bishop John Neumann Middle School.

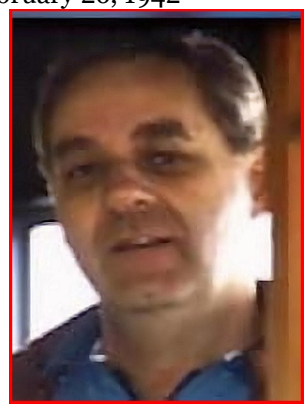
He was locked in a room with McIntyre and two other teachers. McIntyre "put his hands down the victim's pants and grabbed his buttocks. He screamed and was heard by a teacher who intervened." The Archdiocese made the mandatory report of abuse to authorities. McIntyre has not been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy on the credibly accused list, and McIntyre was a lay teacher.

94. Brother Luanus, Lawrence Meegan (Xaverian) Date of Birth: Unknown. Death: July 27, 1977

Summary: In 1995, a victim reported that he was sexually abused by several Xaverian Brothers, including Meegan, at St. Mary's Industrial School beginning in approximately 1945, when he was 13 years old, until he was approximately 16. In 1945, a court sentenced the victim to "St. Mary's Industrial School, a 'reform school' for youths [sic] that was run by Xaverian Brothers in Baltimore City." Brother Luanus (Lawrence Meegan) raped the victim orally and anally in various places at St. Mary's Industrial School.

He also took the victim and another boy to the school's pool or showers and watched them masturbate. Brother Benedict Joseph (Thomas F. Kelly) also raped the victim orally and anally in Joseph's room and outside on school grounds. Brother Fabian (Francis Dolan) raped the victim in the school infirmary on one occasion. Timothy McGrath, a Passionist priest who was Chaplain at St. Mary's Industrial School, touched the victim sexually in the school chapel. The victim named two other potential victims. He also described the physical discipline used at the school. The Archdiocese made the mandated report to authorities. Meegan was listed as credibly accused by the Archdiocese and by the Xaverian Brothers in 2019.

95. Father Raymond Melville (Diocese of Portland, ME) Date of Birth: February 26, 1942



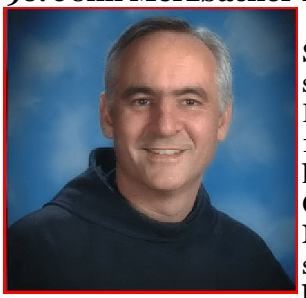
Summary: In March 1990, a Baltimore man wrote a letter to the then-bishop of the Diocese of Portland, Maine, Joseph Gerry, stating that as a teenager between 1980 and 1985 he had been "emotionally, sexually, and physically abused" by Melville. During the time of the abuse, Melville was a seminarian at St. Mary's Seminary and volunteered at Our Lady of Good Counsel Roman Catholic Church and The Catholic Community Middle School, located on the grounds of Our Lady of Good Counsel Roman Catholic Church, where the victim attended school. The victim wrote that he was forced to remain silent because he was afraid of the public finding out about what happened to him and said that he had been in counseling since 1986. The man said he wrote the letter because he did not want another young boy to be victimized by Melville and he begged Bishop Gerry to "please stop this from happening again."73 Melville admitted the allegations, and in June 1990, Bishop Gerry sent Melville to a treatment center in Minneapolis, Minnesota, for counseling. Melville returned to Maine by August 1990 and was transferred to St. Joseph's Church in Lewiston, Maine. In July 2001, a second male victim filed a civil complaint in Kennebec County Superior Court in Maine against Melville and the Diocese of Portland, related to Melville's sexual abuse of the victim. Melville sexually abused the victim for seven years beginning in 1985, when he was a 13-year-old student at St. Mary's School and an altar boy at St. Mary's parish in Augusta, Maine. The abuse consisted of anal rape and oral rape. Melville admitted that he abused this victim. In January 2004, a default judgment in the amount of $500,000 was entered against Melville for sexually assaulting the victim. In August 2005, the Diocese of Portland settled for an undisclosed amount of money. In a news article dated July 18, 2001, regarding the abuse, the victim's lawyer reported that "the church knew Melville had a history of molesting boys in various locations, including while he was a student at St. Mary's Seminary in Baltimore."

An Archdiocesan document entitled "St. Mary's Seminary & University Executive Summary Regarding Raymond Melville" and dated July 29, 2001, contained a breakdown of Melville's assessments and assignments while studying at St. Mary's. In the section outlining Melville's background information, it is noted that the "interviewing psychologist recommend[ed] counseling" for Melville, with no further information. In the section describing Melville's first year in seminary, 1979-1980, there is a note under "Evaluation Statement Comments" that reads as follows: "In discussion with his advisor regarding sexuality and celibacy. Ray has been forthright and has an appropriate level of understanding." The document also noted that in 1981- 1982 Melville "[r]estarted assistance at Our Lady of Good Counsel in summer 1981 and continued in Fall 1981 although prepared to withdraw if his studies requires it. He especially enjoys working with the youth of the parish." The last comment on the document, in evaluation comments for the period of 1984-1985, stated, "He has grown in his understanding of the role of intimacy in his life and has learned some important lessons about his need for others." In a document dated July 30, 2001, entitled "Potential Press Release" (with a note that says, "Attached is Press Release to be used only if we are contacted regarding the Melville case") prepared by St. Mary's Seminary and provided to (Official A), officials stated that they had reviewed Melville's files upon becoming aware of the allegations of sexual abuse by Melville concerning the second victim mentioned above that were reported in the Bangor Daily News on July 18, 2001. The drafted press release stated that Melville had studied at St. Mary's Seminary, but that his files did not contain any allegation of sexual misconduct and that "Seminary officials were not aware of any allegations of misconduct" by Melville.

In November 2003, the Archdiocese of Baltimore was notified by a therapist in Minnesota that he was treating a male victim who had been sexually molested by Melville when he was a seminarian in Baltimore. The abuse consisted of oral rape and fondling in the mid-1980s. Melville had befriended the victim's mother and would regularly visit the victim's family and frequently stay overnight at the victim's home. It was during one of the overnight stays that Melville sexually abused the boy for the first time. The abuse then continued for six to eight months. The Archdiocese reported the abuse to the appropriate authorities, as required by law.

In February 2007, a fourth male victim also filed a civil complaint in Kennebec County Superior Court in Maine against Melville and the Diocese of Portland, related to Melville's sexual abuse of the victim. Melville sexually abused this victim while the victim was a student at St. Mary's School in Augusta, Maine, between September 1986 and June 1988, starting when he was 12 years old. Melville had befriended the victim when he was being bullied in school. "[T]he friendship soon turned to sexual abuse, both at the school and at a camp Melville owned in central Maine."75 In January 2008, the court granted a default judgment against Melville and ordered him to pay $4.2 million in damages to the victim. In 2005, the Diocese of Portland sent Melville's case to the Vatican, requesting that he be laicized. In 2012, the diocese reported that the request was still pending. It is unclear whether Melville was ever defrocked. Melville was listed as credibly accused by the Archdiocese in 2002.

96. John Merzbacher Date of Birth: November 2, 1941



Summary: Merzbacher was a lay teacher first in the Baltimore City public schools and then at the Catholic Community Middle School in Locust Point. He repeatedly and violently abused children in at least two schools in the 1960s and 1970s. In 1993, a woman reported that Merzbacher sexually abused her from 1972 to 1975 when she was in grades six through eight at Catholic Community Middle School. She spoke to the Office of the Attorney General on November 6, 2019. Merzbacher was her homeroom and English teacher in sixth grade. When the other students were eating lunch outside, Merzbacher brought her back into the school and raped her. Every day he called her into the room next to his classroom to make his coffee and would molest or rape her. Sometimes he called other boys in and made them sexually abuse her. He brought a gun into school and held it while putting her on his lap. Sometimes he played Russian Roulette with the gun and once shot it in the classroom over the heads of the students. He gave her and other students alcohol that he kept hidden in the classroom. He was violent with many of the students and hit them during class. The principal was Sister Eileen Weisman, of the School Sisters of Notre Dame and Merzbacher displayed abusive and inappropriate behavior in front of her. It appeared to the victim that Merzbacher ran the school and could get away with anything. He hit students on their bottoms, called girls names, and shot boys in the crotch with water guns in front of Weisman and other adults, but never got in trouble. He flirted with Weisman and if he grabbed at her in a sexual way, she would say "no, John." When Merzbacher threw one of the boys against the wall in front of her, Weisman said, "stop, you'll hurt him." Despite what she saw, she sent children to Merzbacher to "deal with" if they misbehaved.

In the 1980s the victim went to see Weisman at the Cathedral to make sure that Merzbacher was not still teaching. She talked to her about his abuse. Weisman said about Merzbacher that "people change" and that she found it hard to believe the abuse had happened with so much frequency. Weisman told her Merzbacher was no longer teaching, and she needed to forget the abuse and get on with her life. Sometime before February 1988, the victim first reported the abuse to the Archdiocese. She reported it again in 1993 and helped persuade many other victims to speak to authorities about what Merzbacher did to them. In 2018 and 2019, a former priest of the Archdiocese of Baltimore and a former student of Merzbacher's, William Mannion, was interviewed by the Office of the Attorney General. He described Merzbacher's outrageous and inappropriate behavior. Mannion remembered Merzbacher sending the victim into the cloakroom and being alone in there with her. In 1993, he saw the victim at a wake, and asked her if she was a victim of Merzbacher and she said yes. Mannion reported the abuse to the Archdiocese. Mannion said Weisman knew of the abuse, and he believes she did nothing because was compromised in some way, possibly sexually. She was in Merzbacher's classroom frequently and treated him as the de facto vice-principal. In 1994, Merzbacher was indicted in Baltimore City Circuit Court for the rape and child sexual abuse of the victim. In 1995, a Baltimore City jury convicted Merzbacher. He was sentenced to serve four life terms in prison plus an additional ten years. At that time, the State's Attorney for Baltimore City also accused Merzbacher of abusing thirteen other students at the middle school during the 1970s, but the State elected not to proceed with its prosecution of those offenses after Merzbacher was sentenced to life imprisonment in the first case. Merzbacher continues to serve that sentence as of the writing of this Report.

Judge John C. Eldridge, in a dissenting opinion in the civil cases brought by fifteen of Merzbacher's alleged victims, described in extraordinary and compelling detail the sworn testimony of the twelve victims who were deposed about the crimes that Merzbacher committed against them when they were 11-, 12- and 13-year-old middle school students. One victim testified that Merzbacher after her father complained to Merzbacher about fondling her during class, Merzbacher was furious and "held a gun to [her] head and raped her. He also "forced a male student to rape her," and "told [her] that 'if you ever tell anybody about this, I'll kill you and I'll kill your whole fucking family in a blink of an eye.'" Another victim testified that Merzbacher "fondled [his] buttocks and other private areas in front of other students…and forced him to fondle female students."79 He "also physically abused [him] by kicking him, twisting his arm, and throwing books at him."80 One evening the victim was at Merzbacher's home and Merzbacher forced him onto the bed and raped him.81 When he begged him to stop, Merzbacher told him "to take what's coming or I'll kill you."82 He further testified that Merzbacher repeatedly threatened to kill him, even after he graduated from middle school. A third victim testified that when she had gone to pick up her boyfriend, Merzbacher got in the car, grabbed her hair, pulled out a gun and raped her.84 When she tried to get away, he said he would "blow [her] fucking head off."85 He then forced her boyfriend to rape her and threatened to kill her, her sister and her boyfriend if she told.86 Over an eight-month period, Merzbacher "raped [her] approximately thirty times either at the Catholic Community Middle School or at the Rockaway Beach Fire Department," and that "[e]ach time Merzbacher would tell [her] not to tell anyone or he would kill her family." A fourth victim testified that, when she was in eighth grade, Merzbacher "would fondle her, lift up her skirt, pinch her breasts, and shove the stem of a smoking pipe into her vagina," and that Merzbacher "raped [her] at the Rockaway Beach Fire Department" and also "forced three male students to rape her."88 This victim further testified that Merzbacher held a gun to her head on at least one occasion and that he repeatedly threatened to kill her. In all, as recounted in detail by Judge Eldridge, more than a dozen students testified under oath in civil litigation in 1994 that, as middle school students at the Catholic Community Middle School during the period from 1972 to 1979, Merzbacher raped and tortured them and then threatened to kill them and their families, often while pointing a gun at their heads

Beyond the testimony summarized by Judge Eldridge, there is evidence that Merzbacher victimized dozens of other students. After Merzbacher was arrested in late 1993, the Archdiocese conducted an investigation of Merzbacher's alleged conduct, and, in January 1994, it sent a letter to the State's Attorney for Baltimore City identifying 27 potential victims of sexual abuse by Merzbacher, based principally on interviews the Archdiocese had then recently conducted. However, this list of potential victims did not include a number of the people identified as alleged victims in the criminal and civil litigation initiated later that year. The records produced by the Archdiocese in connection with the present investigation, including newspaper accounts retained in the files of the Archdiocese, identify by name more than forty alleged victims of Merzbacher's abuse. Most of these alleged victims are former students at Catholic Community Middle School, but, after Merzbacher's arrest, a number of students and parents of students at Baltimore City public schools where Merzbacher taught in the 1960s and early 1970s, before he was hired by the Archdiocese, came forward with additional allegations of sexual abuse. In 2010, during a period when it appeared that Merzbacher might receive post-conviction relief in federal court and be released from prison, a woman distressed by the prospect of his potential release wrote an email to the Archdiocese identifying herself for the first time as a victim of Merzbacher and stating that, even as of that date, she knew that there were "many, many victims like me who have not come forward." The records produced by the Archdiocese reflect that alleged victims have identified themselves for the first time as recently as 2012.

In its 1997 decision, the Court of Appeals of Maryland90 held, by a 5-2 vote over the dissent written by Judge Eldridge (and joined by Judge Irma Raker), that the statute of limitations barred the victims, most of whom were in their late 20s or early 30s when they filed suit in 1994, from pursuing their civil claims against Merzbacher and the Archdiocese. The Court declined to hold that the statute of limitations should be tolled in these cases. The majority stated that "no jury could find that [the alleged victims] acted within a reasonable period of time following the cessation of Merzbacher's conduct."91 The majority further stated that, because there was "absolutely no evidence that Merzbacher made any threats to the [alleged victims] or that he engaged in any overt acts after 1980," the victims' asserted

fear of retaliation was "unsubstantiated." With respect to these conclusions, Judge Eldridge wrote the following in his dissenting opinion: The majority's description of the plaintiffs' fear of retaliation as 'unsubstantiated' is utterly amazing. Every single one of the plaintiffs were threatened with death by Merzbacher. He also threatened to kill their families. The threats were "substantiated" by holding a gun to their heads, by shooting guns in their presence, by shooting a gun over their heads, by physical abuse, by a knife, and by bringing someone to tell the students that Merzbacher had killed a girl's father because the girl had complained about Merzbacher. I do not know how Merzbacher's threats could be more "substantiated" unless he had carried them out and killed one or more of the plaintiffs. The majority's view that the plaintiffs acted unreasonably, as a matter of law, when they failed to come forward before limitations had run, and thus before Merzbacher was apprehended, shows an incomprehensible disregard for the coercive effect of holding a gun to a person's head, and particularly to a child's head. I simply cannot fathom the majority's lack of appreciation of the fear that conduct such as Merzbacher's could reasonably instill in young rape and sexual abuse victims.

The victims have endured decades of suffering and attribute their pain to having been sexually abused, beaten, humiliated, and threatened with death by Merzbacher when they were children. In 2010, the Baltimore Sun reported that at least three of Merzbacher's victims had died before the age of 50 after experiencing severe depression or struggling with substance abuse. Numerous others have written about similar struggles, and about the shame, fear and trauma they continued to experience, even as middle-aged adults, in connection with the abuse to which Merzbacher subjected them. A chief concern expressed is why the Archdiocese did not act to protect the students and in particular, why Weisman allowed Merzbacher to continue. Numerous students, as well as a teacher at the school, testified under oath in connection with the civil litigation that they or their parents reported to Sister Weisman about Merzbacher's abuse. Moreover, at least three students testified under oath and/or alleged in their complaints that Sister Weisman personally witnessed Merzbacher beating or sexually abusing them. A victim described an incident in which she stayed after school to clean erasers and Merzbacher locked the classroom door. He then sexually assaulted her, including biting her breast. She began screaming, and as a result, Weisman unlocked the door and told Merzbacher to stop. Weisman told Merzbacher that she had told him he was not allowed to lock the door. She told the victim not to stay after school again. The victim's aunt told Weisman of her concerns with Merzbacher paying attention to young girls. Parents also told Weisman of their concerns, and a meeting was held sometime in 1973 or 1974.

There is additional evidence that, by early 1974, the Archdiocese itself had actual knowledge of some of the concerns about Merzbacher's conduct. There is evidence that, at that time, the Archdiocese received reports that Merzbacher had brought a gun and alcohol to school, and, in fact, Merzbacher was briefly placed on administrative leave in February 1974 so that the school or the Archdiocese could investigate these concerns. A teacher at the school, Gary Homberg, was at least one of the sources of this information about Merzbacher, although he has said that he provided much more extensive information to the Archdiocese about Merzbacher's misconduct than the Archdiocese has acknowledged receiving. In 1995, he submitted a sworn affidavit in connection with the civil litigation in which he testified that, in early 1974, during a meeting in his own home, he informed Weisman and two priests, including one assigned to the Archdiocese itself, that he had personally observed Merzbacher engaging in sexual abuse of a number male and female students, and that he had heard rumors of Merzbacher raping students. He also informed Weisman and the two priests that one male student had recently reported to him directly "that John Merzbacher was raping him and threatening to kill him if he ever told anyone." Homberg further testified that, after he reported this information, Weisman and the two priests had a private discussion and then informed him that he could "continue as a teacher with the school," but only under the condition "I made no mention to anyone of my observations of John Merzbacher's sexual misconduct, the allegation and rumors about John Merzbacher, or the school's or church's knowledge of these allegations." He testified that he then resigned and soon after left the Catholic Church.

Homberg was interviewed by the Office of the Attorney General in October 2019. When he started teaching, he was "stunned" by Merzbacher's behavior and treatment of the students. Merzbacher used words like "tramp," "whore," "slut," and "cocksucker" in front of the students and about the students during the school day. Homberg saw Merzbacher grab boys' crotches and girls' breasts before and after

school. He also saw Merzbacher pinch students and drag students by their hair out of the classroom. Merzbacher started grooming sixth grade boys so that by eight grade they would be his "thugs" and would beat people up for him. When Merzbacher said something inappropriate in Weisman's presence she would say "John" disapprovingly and walk away. When Homberg first reported the abuse to Weisman, she said she found it hard to believe but that they would investigate and get back to him. He was interviewed by a lawyer for the Archdiocese who later became a judge. He remembered that the lawyer took a lot of notes. He was not aware of anyone else being questioned, including any students.

On February 22, 1974, Joseph McCurdy, who was then a lawyer for the Archdiocese, and who later became a circuit court judge, wrote two letters, one addressed to a lawyer for Merzbacher stating that Merzbacher was no longer on administrative leave and should return for work, and the other addressed to Homberg terminating his employment at the school. Although the Archdiocese had said that it or the school investigated the allegations concerning Merzbacher's bringing a gun and alcohol to school, and although notes taken later suggest that Weisman, two priests and Judge McCurdy were involved with the investigation, the Archdiocese does not appear to have produced to the Office of the Attorney General any documents generated in the course of this investigation other than the two letters sent by Judge McCurdy. Whatever investigation may have been conducted in 1974, there is no evidence that the Archdiocese interviewed any students or parents concerning Merzbacher's conduct. As noted above, about a dozen former students testified in the civil litigation in 1994 that Merzbacher threatened to shoot them and/or held them at gunpoint. Moreover, numerous students, including a number who were not plaintiffs in the civil litigation, have described an incident in which Merzbacher discharged his gun at school, and numerous students also recall Merzbacher bringing alcohol to school and storing it in a box designed to look like a book. According to an account of Merzbacher's criminal trial that appeared in the Baltimore Sun in 1995, Judge McCurdy testified that he did not personally participate in any investigation of Merzbacher or Homberg; that the two letters he wrote were based on information provided to him; and that, although he recalled concerns about Merzbacher's bringing a firearm to school, he was not made aware of any allegations that Merzbacher was engaged in sexual abuse of students.

Meanwhile, the Archdiocese has declined to disclose the reason that it terminated the other teacher's employment. Notes dating from 1993 indicate that, at that time, Weisman told Archdiocese officials that the teacher had been living with another male teacher, but that both teachers "were dismissed for reasons such as 'poor attendance.'" In 1994, the Archdiocese reported to the Office of the State's Attorney that any personnel files for Homberg and the other teacher maintained at the Catholic Community Middle School appeared to have long since been discarded. Although it appears that the Archdiocese, in December 1993, produced certain personnel records for the two teachers that it maintained at its own offices, it does not appear that the Archdiocese produced any such records to the Office of the Attorney General in connection with the present investigation. By the time of Merzbacher's arrest in late 1993, Weisman had been serving for over ten years as the principal of the Cathedral School in North Baltimore. According to a January 12, 1994 article in the Baltimore Sun, Sister Weisman denied any knowledge of Merzbacher's sexual abuse of students at a meeting held the previous day with more than 200 parents at the Cathedral School. The Sun reported that, after denying the allegations, Weisman received a standing ovation from the parents in attendance. Weisman has since declined to make any further statement. She was not deposed in the civil litigation, nor was she called as a witness in Merzbacher's criminal trial. During this period, the Archdiocese indicated or at least implied, both in its public statements and in its communications with victims and other former students at Catholic Community Middle School, that it was itself investigating Weisman's alleged knowledge and alleged failure to act. In the January 12, 1994 Sun article, a spokesman for the Archdiocese stated that it was "vigorously investigating the case," and in anticipation of this investigation, numerous Cathedral School parents reportedly expressed confidence to the Sun "that the evidence would clear the principal." In February 1996, the superintendent of the Archdiocese's school system had a telephone conversation with one of Merzbacher's alleged victims and, in the superintendent's notes of the conversation, he described the victim as wanting "'her pound of flesh' (my interpretation) from Eileen Weisman," and as being "full of anger" with respect to Sister Weisman.

The alleged victim "[c]annot understand," the superintendent wrote, "why we are not holding [Sister Weisman] accountable." According to the superintendent's notes, "I explained that the results of the investigation [previously conducted by the Archdiocese] and the collection of the specific facts did not indicate that [Sister Weisman's] being a principal was inappropriate." According to a letter that the alleged victim sent to the superintendent a week later, the superintendent also indicated during the February 1996 telephone conversation that the investigative "results" to which he referred were "private and cannot be revealed." In a 2002 meeting with the same alleged victim, Cardinal Keeler, according to the cardinal's notes of the meeting, expressed "perplexity at the lack of correspondence between" what the victim alleged about Sister Weisman's knowledge of the abuse at Catholic Community Middle School and the Cardinal's own knowledge of Sister Weisman's work at the Cathedral School.

Nonetheless, another official at the Archdiocese acknowledged "discomfort" in 2002 with Sister Weisman's continued role as principal at the Cathedral School, and, during the 2002-2003 school year, Sister Weisman announced her retirement. In 2012, the Archdiocese acknowledged, apparently for the first time, that Sister Weisman had retired from her role at the Cathedral School on the recommendation of the Archdiocese's Independent Review Board, which the Archdiocese had established in 1993, around the time of Merzbacher's arrest, to study child abuse allegations and to advise it on matters related to the protection of children. Although the Archdiocese told victims and the public in the 1990s that it had investigated the allegations concerning Weisman and had concluded that it was not inappropriate for her to continue as a school principal, the Archdiocese may not have actually conducted such an investigation. In 2012, the Archdiocese acknowledged, apparently for the first time, that "no substantive discussions or conclusions regarding Sr. Eileen had taken place" prior to 2002. In a November 25, 2012 Baltimore Sun article, the reporter Tricia Bishop recounted in some detail the history of the Archdiocese's handling of the allegations concerning Sister Weisman. The chair of the Independent Review Board stated to the reporter in 2012 that, until 2002, the Archdiocese had let the matter of Sister Weisman's alleged knowledge of the abuse "slip between the cracks."

In addition to sexually abusing his students at Catholic Community School, Merzbacher sexually abused children at John Ruhurah. On May 21, 2019, a woman was interviewed by the Office of the Attorney General about John Merzbacher's sexual abuse of her when she was in his 6 th grade class at the John Ruhurah School in the 1969/1970 school year. Merzbacher abused her frequently throughout the school year. He would regularly take her into a cloakroom next to the classroom. Inside, he kissed her, pushing her against a shelf where the lunchboxes were kept, and pulled down her pants and underpants and fondled her. He pulled out his penis and rubbed and pushed against her and attempted penetration. On another occasion, Merzbacher drove kids home from a ballgame, and dropped off the others first. He told her to get into the front seat then fondled her. Once after, school, Merzbacher told he that he would kill her if she told anyone, with his hand on her neck. Merzbacher had a circle of older boys who hung out around him. He brought a handgun into school and showed it to them, as well a Nazi paraphernalia. He also had alcohol in the classroom. Merzbacher was physically abusive in the classroom and often hit one boy in particular in the head during class. He also encouraged violence by his circle and told one of the older boys to drag the victim across the floor by her hair. Given how constant the abuse and yelling were, the victim is certain the other teachers on the floor must have known something was wrong. The victim told a counselor at her next school and later spoke to law enforcement when Merzbacher was charged.

A woman was interviewed on March 10, 2020, and said while in 6th grade at the John Ruhurah School, Merzbacher threatened the class with a gun, and also touched her breasts on one occasion. During the course of this investigation, John Merzbacher was interviewed at the Eastern Correctional Institution, where he is serving his sentence. He denied doing anything wrong and said he would refuse parole rather than admit guilt. He said it was "terrible" to suggest that Weisman knew anything about the allegations. Asked about the accusations in the 1970s, he said that a teacher, Charles Peck, reported to the school that Merzbacher sexually abused a young girl. After a week-long investigation, that consisted of Weisman questioning a few students, Weisman fired Peck. A second teacher, Homberg, made a similar report. Weisman told Merzbacher to get a lawyer. He did and his lawyer spoke to lawyers for the Archdiocese and said that "everything was taken care of."

Weisman contacted him within a day or two of Homberg's report and told him to come back to work. A week later, she fired Homberg. No one questioned Merzbacher at any point. Merzbacher has not been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy on the credibly accused list, and Merzbacher was a lay teacher.

97. Father Joseph V. Messer Date of Birth: January 1924

Summary: On January 7, 2008, a victim reported that he had been sexually abused by Messer in 1975 or 1976 when he was about 16 or 17 years old. The abuse consisted of rape, oral rape, and genital fondling, and occurred in Messer's office in the rectory at St. John. The abuse took place every Saturday over the course of a year. The victim remembered crying during and after the abuse and that Messer did not care. The victim also remembered that other priests at the church would let him into the rectory, and he believed at least one of them knew about the abuse at the time. The victim also believed there might have been other victims but did not provide any names. The Archdiocese made the mandatory report of the abuse to authorities. On March 12, 2008, Archdiocese investigators met with Messer at the Mercy Ridge Retirement Community where he then resided. According to a summary of the meeting, Messer "strongly denied any inappropriate touching of any minor." After meeting with Messer, the Archdiocese investigators "determined that this allegation is not credible." On November 3, 2008, the victim's attorney wrote to the Archdiocese's lawyer with further corroborating evidence. They had recently interviewed the victim's schoolmate who claimed that "on one occasion [as they] were walking home from school" the classmate noticed that the victim "was walking funny." After initially refusing to answer what was wrong, the victim ultimately told his classmate that "Father Joe made him perform oral sex and he put his penis" in the victim's "butt." The victim then showed the classmate "blood in his underwear" and began to cry. The classmate urged the victim "to tell his foster mother." However, the victim was "was afraid to tell his foster family" because Messer told him "[i]f he told anyone he [Messer] would beat him or have someone else beat him and he would go to hell." According to the classmate, the victim "was very afraid of Father Joe." He was also mortified about going to hell. The classmate claimed that prior to the abuse, the victim "was a very happy child. He was very upbeat and friendly." However, post-abuse, the victim "became very distant and emotionally unstable." On March 10, 2009, a lawyer for the Archdiocese wrote to the victim's lawyer and said, "We would like to speak directly to [the victim's schoolmate].... After speaking with him, we will respond regarding your request for mediation." The Archdiocese also told the victim's attorney, "we strongly believe it is important that we speak with [the schoolmate] independently without you present." On October 1, 2009, and again on November 24, 2009, the Archdiocese wrote letters to the schoolmate of the victim indicating that they wanted to meet with him "to learn more about information you may have regarding [the victim]." It is unclear from the Archdiocesan records whether the Archdiocese was successful in interviewing the victim's schoolmate. Messer has not been listed as credibly accused by the Archdiocese.

98. Father Ronald Michaud Date of Birth: February 13, 1947

Summary: In 1989, a man reported that Michaud sexually abused him in 1974 when he was a teenage boy. At the time of the abuse, Michaud's responsibilities with the St. Ann parish included a role as the chaplain at St. Maria Goretti High School, which was on the parish property. The victim described Michaud as manipulative and said that he saw young people as friends. He described three incidents. The first time Michaud was drinking and driving and the victim was in the passenger's seat. Michaud masturbated and asked if it bothered the victim. The second time was in the rectory. The third time the victim woke up with Michaud's hand in his underwear and confronted him. Michaud later tried to explain the frustrations of being a priest. The victim notified law enforcement himself. The Archdiocese contacted the Diocese of Portland, Maine, where Michaud was then serving. The Diocese of Portland removed Michaud from ministry and sent him for evaluation and treatment. (Blacked-Out) of Portland is mentioned in a series of handwritten notes from 1989.

The notes are partially illegible but the following phrases can be made out: "denied yet same info - admits alcohol … in presence of youth yet no touching.. incidents in Maine – yet 18 and older and not reportable – incidents in Seminary too…adolescent pedophilia – ephebophilia – not convinced they know everything. … talked to therapist." Undated notes said "at St. Luke's not doing well in therapy." Notes dated January 10, 1989, with "(Blacked-Out) Portland" on top said "saw Ron Michaud…-does not admit, then admitted to masturbating, denies any other activity other than that… said there is much denial and he needs help…Ron asked for immediate LOA, grateful…evaluation ASAP." The Diocese of Portland granted the leave of absence and Michaud's faculties were removed.

In 2007, a man filed suit against Michaud and the Diocese of Portland based on sexual abuse by Michaud in the mid-1980s when the victim was an altar boy at St. Hyacinth's parish in Westbrook, Maine. Michaud kissed and fondled him multiple times in Westbrook and after Michaud was transferred to St. Joseph's. Michaud would serve him alcohol and sexually assault him. The Diocese settled for an undisclosed amount and Michaud was ordered to pay $4.4 million. In 2018, a man told the Office of the Attorney General that, in the 1970s, when he was 13 years old, he was sexually abused by Michaud. He attended CCD classes at St. Rose of Lima on Saturdays. His parents or another carpool parent drove him and picked him up. After one of the classes, Michaud took him to a private classroom and "rubbed his privates." He then orally raped the boy. Michaud assured him it was okay and told him not to tell anyone as his parents would be mad, and his friends would make fun of him. The priest also said people would not believe him and he would be rewarded if he did not tell anyone. Michaud abused him three to four additional times after class. The last time, Michaud forced the boy to perform oral sex on him which caused him to run out of the room crying. The victim believes that Michaud was caught with another boy some months later and then was moved out of state. In 2019, a woman reported that Michaud sexually abused her at St. Rose of Lima between 1965 and 1967. She remembered that Michaud visited her at her father's house, she was alone with him, and he tried to kiss her. She had additional negative memories about him but they were not clear.

In 2021, a man filed suit against the Diocese of Portland based on sexual abuse by Michaud in the 1980s when he was a teenager at St. Andre's in Biddeford. Michaud served with another credibly accused priest, Lou Affrica, at St. Ann, which was described as a "party house" during the time that Affrica was there. Affrica served alcohol to underage girls. Michaud was described in one interview in connection with Affrica as "messing" with the girls. Records indicate that, in November 1975, Michaud asked Chancellor Francis Murphy to be allowed to join the Missionary Society of Saint James for a five-year period. There is no record of a reply. In January 1976, Michaud was appointed to St. Mary's Church on a temporary basis. Archbishop Borders requested that Michaud be transferred to the Diocese of Portland, Maine in 1978. There is no record of a reason for the request, but Bishop Edward O'Leary of Portland accepted Michaud with a three-year period of probation. At the end of his letter to Borders in which he accepted Michaud, O'Leary said "with sincere appreciation for your openness in this matter." In 1982, Michaud was incardinated into the Diocese of Portland. Michaud was listed as credibly accused by the Archdiocese in 2002. The Diocese of Portland publicly announced that Michaud was credibly accused and that his name was submitted to the Vatican for laicization in 2007.

99. Father William Migliorini Date of Birth: December 8, 1924

Summary: In 1995, a man reported that he was sexually abused by Migliorini and another priest in the 1960s when he was 13 years old and an altar boy at Sacred Heart in Baltimore. The Archdiocese made the mandated report to authorities. In 2002, the victim provided additional information. He said that, in addition to Migliorini, three other people, including two other priests, participated in or knew about the abuse, which took place over three or four years beginning when he was 11 or 12 years old. The men gave him wine, laid him down on the floor, then raped him. The abuse occurred in four locations: Shrine of the Sacred Heart, a Pennsylvania cabin owned by Migliorini, in a house on York Road, and at the house of the non-priest abuser.
On one occasion, the victim's hands were cut fighting off the advances of Migliorini and another priest, and Migliorini took him to the hospital. He said there were other victims but did not

know their names. The Archdiocese supplemented their original report. A priest who was identified by the victim as knowing about the abuse, confirmed that Migliorini did own a cabin in Pennsylvania during the 1960s and that the other locations were accurate. He also said that the fourth man named by the victim, who was not a priest, was a parishioner at Sacred Heart. That person was deceased in 2002. Migliorini was also deceased in 2002 and the other priest could not be identified In 2019, a woman reported that she was sexually abused by Migliorini when she was a child attending Sacred Heart in the late 1960s. Migliorini pushed himself against her and fondled her breasts. The Archdiocese made the mandated report to authorities. Migliorini was listed as credibly accused by the Archdiocese in 2019.

100. Father John Joseph Mike, Jr. Date of Birth: April 27, 1949

Summary: To date, at least seven victims have reported being abused by Mike between approximately 1975 and 1987. All of these victims were teenage boys ranging in ages 13-17. Nearly all of the boys were subjected to sadistic physical abuse for Mike's sexual gratification. Mike was only held criminally accountable for one act of physical abuse against one of the children in 1987, for which he pled guilty and received probation. At least one victim's abuse was known to Father Joseph Maskell, another abuser described in this Report, in 1980, but Maskell did not report such abuse, and instead Mike transferred to a new parish. In April 1987, a victim's parents met with the Archdiocese to report that their 17-year-old son was put through a "test of torture" by Mike in June 1986 at the St. Louis parish in Clarksville, Maryland. The victim told his parents the "test" involved Mike removing the victim's clothes, putting chains on him and tying up his hands, making him run around with a log attached to his shoulders, and tying him to a tree and whipping him. Mike also tied the victim's hands behind his back and placed him face down in the back seat of a car on a hot summer day with all the windows closed. Another act of torture during this incident included the victim "having a rope tied around his neck, through handcuffs, with his hands cuffed behind his back, and then looped down around his feet. He was made to lie on his stomach with his body arched up, unable to move very much because to do so would draw the rope tighter around his neck." The victim "recounted that his back and chest were cut so badly that he was unable to take a shower." The victim's parents saw the welts on their son's body and did not let their son go back to Mike, even when Mike requested.

Mike approached the victim several times after that, insisting on "another day of 'testing,'" but the victim was able to avoid him. The victim's parents did not initially report the incident, hoping that it was a one-time event. However, at the end of March 1987, the victim's aunt called his mother and said she had read a page from her 16-year-old son's diary, wherein her son described similar abuse by Mike at St. Louis. The aunt saw welts on her son's chest and back. Her son wrote that Mike had stuck him with a pin, poured wax on his back, and tied him up and whipped and paddled him over 150 times while he was only wearing a loin cloth provided by Mike. The abuse occurred in Mike's room in the rectory and in the parish's gymnasium. Mike swore the boy to secrecy claiming if he told his parents they would die and go to hell. The boy recounted that Mike "seemed to enjoy performing these actions." The following is an excerpt from the victim's diary, under the heading "A tortured soul grows resentment" dated March 30, 1987: "… why am I being punished for being the only punk at my church, for being different, for not wanting to conform. That Bastard tied me up and almost strangled me to death. Heated a pin and poked my chest with it. He then made me strip and put [a] … loin cloth on. He tied my hands and my feet and told me to run a lap around the gym and he chased me and beat me with a whip. After this I got on my knees and did it[,] then running again[,] then knees[,] then running[,] then I was tied to a basketball backboard by my hands and suspended into the air where he whipped me 150 times with a bullwhip from which I shall always carry the scars. Then I was suspended from the same net by my feet and paddled 100 times. Then I was strapped to a ladder… for 5 minutes. Then I was laid down upon my belly and wax was poured down on my back and since this wasn't enough he heated the needle once again and burned my back at random places…." The parents reported the abuse of both boys to the Archdiocese on April 1, 1987. Members of the Archdiocese discussed the incidents with psychologists who provided an initial diagnosis of "sado-masochistic perophilia [sic]" and urged them to deal with the matter immediately and to treat the behavior "with the utmost caution."

On April 2, 1987, members of the Archdiocese including (Official E), ,(Official C) and an attorney for the Archdiocese from the firm Gallagher Evelius & Jones LLP, met with Mike for a 4-hour interview regarding the reports of abuse. Mike admitted to the abuse of both boys and said he had sexuallystimulating fantasies about such behavior. An Archdiocesan document labeled "SYNOPSIS OF EVENTS LEADING TO EVALUATION REQUEST FOR REV. JOHN MIKE" signed by (Official C) described the abuse of the boy in March 1987 as admitted by Mike as follows: "The activities began in the school gym with the boy being tied to a ladder and Father Mike challenging him… the next challenge was touching his breast with a safety pin but not piercing the flesh. The boy then was instructed to put on [a] … loin cloth instead of his regular clothing and he was then chased and struck a number of times with a leather whip. Next his hands were tied to a lowered basketball backboard and he was whipped about 150 times – welts were raised, the skin was not broken. Then his feet were tied to the backboard and he was paddled 30 to 40 times. Then the boy was tied to a ladder as if to a rock for 3 minutes. They had agreed upon 5 minutes but the tautness had become painful so he was set loose. Finally, lying on his stomach, hot wax was poured on his upper back. After this the boy dressed and both went back to the parish house where the [victim's] father was waiting to pick the boy up." The document did not describe this incident in detail, but rather stated, "There was a similar somewhat less graphic experience last summer with [the first victim's]… cousin."

Mike also admitted to similarly abusing a 14- or 15-year-old boy at Ascension in Halethorpe, Maryland, in the 1980s. Mike told the Archdiocese that he spoke to a doctor back then and that Maskell was his counselor at that time. Mike told the Archdiocese that both the doctor and Maskell concluded it was an isolated incident and that Mike was acting out of stress. No reports were made and no treatment was ordered. Mike said the boy's father was a police officer and he and the boy's mother "were quite upset at the incident." Mike claimed he left Ascension because of this and went to St. Louis parish in Clarksville, Maryland. When pressed about whether there were any other incidents of similar behavior, Mike admitted to abusing four other individuals – who he claimed were adults at the time of the abuse – but did not identify those individuals by name. Mike admitted that all of his abuse had a sexual dimension but denied "any direct sexual contact" with those victims or anyone else. After Mike admitted his guilt, the Archdiocese removed Mike's faculties. On April 6, 1987, they sent him to a 5-day inpatient evaluation program at Johns Hopkins Hospital, after which (from May 30, 1987, through October 1, 1987) he was sent to a residential treatment program at The Institute of Living in Hartford, Connecticut, where he received a diagnosis of "sexual sadism." Although Mike's faculties were removed in June 1987 and he was in inpatient treatment, the Archdiocese allowed him to baptize his nephew on July 24, 1987, allowed him to participate in a Marriage Encounter Convention, and allowed him to perform a wedding ceremony.

On April 9, 1987, (Official E) documented the events up until that point in a memorandum to file. In this memorandum stated, (Official E) "[w]e will determine with the parents whether or not this should be reported. We are concerned about the prior knowledge which Father Maskell had of this matter." (Official E) wrote that Mike called him on April 4, 1987, to assure him "that there were no additional cases of this behavior other than those which he shared with us on April 2. I must add for the purpose of this file that both (Official C) and I remain dubious about that, since it was clear that a considerable amount of denial was at work within Father Mike in our April 2 interview, e.g., only after considerable pressing on our part did he admit to the 4 incidents [with unnamed individuals]. I remain suspicious that there were other incidents and that time will reveal these." In a follow-up memorandum to file, (Official e)again noted his suspicions that "there could well be other boys involved in these sadistic activities whom Father Mike has not yet revealed."

The Archdiocese contacted the Howard County State's Attorney's Office to report the child abuse allegations, and on June 10, 1987, Mike surrendered himself to the Howard County Police on charges of physical child abuse and assault and battery with regard to only one victim. On June 16, 1987, an additional victim's parents reported to (Blacked-Out) that they believed their son had likely been abused by Mike as well. The victim's father witnessed Mike and his son, who was carrying a railroad tie log, walking in a field. The father then witnessed Mike bring his son into the St. Louis parish gymnasium for approximately a half an hour, and it appeared to the father that the lights in the gymnasium were off the entire

time. When the victim's parents asked their son what happened with Mike, the boy told them he had been making the stations of the cross in the gymnasium. Despite this behavior matching the circumstances surrounding the abuse that had recently been reported and that Mike had admitted to, and despite the fact that Mike admitted to abusing four other individuals he would not name, the Archdiocese told the boy's parents that, after consulting with their lawyers, "it seems it would not be a reportable incident since the only activity was carrying a log together from the woods to the gym." The Archdiocese went on to note that "the unexplained time inside the gym with the lights out and the incidents already attributed to Father Mike certainly would make it more prudent to report the incident to the police." They concluded, however, that at this time there was nothing to report and suggested that perhaps once the boy opened up more in therapy there would be something reportable.

Records generated in 1991, which were provided to the Archdiocese, noted that the boy stated that the Archdiocese was paying for his therapy due to "the whippings and sexual abuse he experienced at the hands of his priest" and that the boy had been physically and sexually assaulted by the priest beginning in 1986 when he was around 16 years old. Another said "that at age 16 he was experiencing psychological problems and sought the help of a priest in Maryland. He explains that this priest apparently was [sado]masochistic and he describes situations where the priest would beat him and whip him. He was also required to walk through the church at various stations carrying a log on his shoulders and he would have to kneel at each station whereas the priest would beat and whip him." The Archdiocese further documented details of this abuse after a phone call with the victim in March 2004, when he reached out seeking assistance with therapy. The victim explained that he had a hard time as a kid, and he would periodically see Mike for counseling. On one occasion, the victim's mother drove him to see Mike for confession. Mike wanted the victim to return the following day for his "penance." The victim recounted the events that took place the following day: "Father Mike took me outside in the cold and the dark into the woods; he had me pick up a log and carry it in my arms. Then we went into the gym where there were Stations of the Cross. He told me, 'If you do this, you'll be closer to God.' I trusted him; I was a kid and I was in bad shape. I was actually suicidal at the time. He had me strip down to my underwear and go from Station to Station. He had a leather whip and he whipped me and prayed at each Station. I ended up on the stage steps; he whipped me some more. From there, he had me go to the middle of the stage and whipped me again. After I got dressed, he told me not to tell anybody what had happened." The victim also explained that after Mike was arrested in 1987 and his case was pending, Mike called the victim and told him not to tell anyone about what Mike had done to him, because Mike said he was already in "big trouble."

In mid-June 1987, four local newspapers reported that Mike was charged with assaulting a child. On June 20-21, 1987, the Archdiocese read a statement regarding this abuse to all of the masses at St. Louis Parish, and also published the statement in The Catholic Review. On July 9, 1987, Borders sent a letter to Mike's mother, in response to a letter she sent him expressing disappointment in the announcement regarding Mike's child abuse in The Catholic Review. Borders stated, "I can understand your concern about the article in The Catholic Review, but it was designed to protect John from extreme reactions of legal authorities who were reacting excessively and might continue to do so by making a judgment that the Church was not admitting reality and was not concerned with the families involved. In working closely as we did, we almost succeeded in preventing the arrest. We are not only supportive of John in his treatment, but are doing everything we can legitimately in helping him legally."

On September 24, 1987, Mike pled guilty to one count of physical child abuse of one victim. The assault and battery charges were dismissed pursuant to the plea agreement. Mike received a fully suspended five-year sentence, and was given five years' probation. After the sentencing, Mike's defense attorney was quoted in a Washington Post article claiming that the incident for which Mike pled guilty was an "unfortunate situation between a teen-age boy trying to test his manhood and a model priest who made an absolute grievous error of judgment."94 Two years later, Mike sought an early termination of his period of probation. In support of that request, on September 21, 1989, (Blacked-Out) sent a letter on Mike's behalf to the Howard County judge presiding over Mike's criminal case. (Blacked-Out) who provided several credibly accused priests with letters claiming they were healed and presented no risk to others, claimed in the letter that "Mike's participation and progress in treatment has been exemplary.

I consider that the problems which had brought him to treatment have been effectively dealt with. I am aware of no information which suggests that he poses any risk of harm to others. I would consider him at the lowest risk of relapse, and an unlikely candidate to get himself in trouble with the law in the future." On October 24, 1987, Mike wrote to (Official C) in Baltimore and told him that he had "begun work again on the parish level of ministry" in Connecticut.

On October 29, 1987, upon Mike's completion of inpatient treatment, a psychiatrist from The Institute of Living wrote to Archbishop William Borders and included a report of Mike's treatment and current status. The report indicated that "discharge plans call for a lengthy outpatient phase of treatment. During that time, Reverend Mike would be living in residence, in a local parish, in the Hartford area. Any ongoing contact with young men will be minimalized.... Should he continue to respond well to treatment, as is expected, it is envisioned that he would return to Baltimore sometime this winter to resume his ministry in a manner that is consistent with his illness and continued need for treatment. The exact duties will be discussed with the director of clergy of personnel in Baltimore prior to his return." On November 6, 1987, (Official c) wrote a letter to the psychiatrist in response to the psychiatrist's letter to Borders, which began with (Official C) saying, "I hesitate to send this in letter form." (Official C) wrote that "the Archbishop [Borders] does have some concerns about placing John in an assignment in the Archdiocese at this time. The concerns center on the real possibility of a civil suit and some of John's personality traits. Of course, we have no control over the eventuality of a civil suit and accompanying publicity." (Official C) then noted that he and Borders discussed that Mike's treatment was with regard to his sexual disorder and not "personality adjustment." (Official C) went on to note the areas of concern they had with Mike's personality— "1. judgmental nature 2. manipulative personality 3. need to be center of all things 4. difficulty working with anyone in authority"—and asked the doctor if he could share any insights on those traits. Notably absent was any mention or indication of any concern for the safety and well-being of children.

Upon his completion of inpatient treatment at the Institute of Living, Mike was placed temporarily at St. Mary's Church in Newington, Connecticut, while he continued to receive outpatient treatment at the Institute; he would remain at St. Mary's Church until April 1988. Francis LeFevre and William Simms, both of whom are listed as credibly accused priests by the Archdiocese, and both of whom at that time already had been removed from their duties for a report of abuse, had dinner with Mike in January 1988. On February 22, 1988, the Auxiliary Bishop of Baltimore, Francis Murphy, wrote Mike a letter noting that they were not going to place him back in the Archdiocese of Baltimore at that time, but that the archbishop would support Mike getting an assignment outside of the Archdiocese of Baltimore, which Murphy suggested should last for at least three years. The letter noted that the archbishop also supported the Archdiocese assisting Mike in finding a placement in another state. Murphy went on to say that if Mike secures a placement outside of the Archdiocese of Baltimore, after three years he could reach out to the Archbishop of Baltimore about the possibility of returning to Baltimore.

The Archdiocese of Baltimore initially reached out to the Diocese of Erie on Mike's behalf, to see if he could be assigned to one of the parishes there. On March 4, 1988, (Blacked-Out) for the Archdiocese of Erie, (Blacked-Out), wrote to Mike with some questions that he had asked of (Official C) and the Archdiocese of Baltimore, including whether there was "the possibility of pending liability suit that might cause scandal should it appear in the local newspapers." (Blacked-Out) Also, on March 4, 1988, (Blacked-Out) wrote to (Official C) and thanked him for his candor in a letter (Official C) sent dated February 28, 1988, wherein apparently answered 's questions. This February 28, 1988, letter from (Official C) to (Blacked-Out) was not provided by the Archdiocese to the Office of the Attorney General. (Blacked-Out) referred to (Official C)'s response in his letter to Mike: "In brief, (Official C) indicates that the Institute for Living recommends a non-parochial assignment (hospital, convent, institution, etc.). They also recommend that should circumstances warrant residency within a parish, that your sacramental assistance be directed to a parish other than the one in which you reside. Spiritual direction and clinical monitoring, which I'm sure you know are part of the aftercare program, are also strongly suggested and mandated. Regarding formalities, (Official C) suggested that contracts could be drawn up both in Baltimore and in Erie which would include arrangements and agreements that seemed appropriate regarding your ministry.

Regarding the civil liability issue, (Official C) suggested that there is a three year 'statute of limitations' from the age of maturity. This could mean possibly that we need to walk on eggshells until the early 1990s. Though it seems that the families involved are not interested in litigation, there is no guarantee that that would not happen. Our concern, obviously, is not the liability as much as it is the notoriety that such a suit might bring with it should it be initiated by your serving in the Diocese of Erie." (Blacked-Out) continued, "I am happy with the answers (Official C) has given to the questions I raised."

On March 25, 1988, (Blacked-Out) wrote to Father John Kiely, the Coordinator of Clergy Reintegration at the Institute of Living, who was supervising Mike while he received outpatient psychological treatment at the Institute. At this point, the Diocese of Erie had devised a plan to place Mike "as an assistant in the Marriage Tribunal Office and as a leadership trainer for the Family Ministries Office, specifically for those programs dealing with marriage preparation and married life." (Blacked-Out) stated that while that was the tentative plan, they "hit a bit of a snag." The snag, (Blacked-Out) said, "came in the form of questions from the Director of Family Ministries, Mrs. Mary Maxwell, who was troubled by the knowledge of Father Mike's case.... She asked that I share her questions with you and Doctor (Blacked-Out), Father Mike's therapist. It is our hope that together you could provide answers that would address her concerns and thus allow us to proceed with the assignment process." The questions included whether it would be "unnecessarily risky" for Mike to be in a role where he counsels "people trying to form intimate relationships" and whether there was a "risk for [Mike] or [their] constituents that unhealthy relationships could develop." On March 25, 1988, (Blacked-Out) wrote to (Official C) and said, "I believe that Mary's questions will be answered by Kiely and (Blacked-Out) and that we can proceed." (Blacked-Out) then outlined the next steps for assigning Mike to the Erie Diocese.

On March 29, 1988, (Blacked-Out) wrote a letter to (Blacked-Out) in response where he said Mike was "symptom free and no longer [] at risk for acting out his aggressive fantasies." (Blacked-Out) also stated, "Throughout [Mike's] treatment he was always genuinely concerned about those young men whom he had enlisted in his aggressive games. He was remorseful and guilty... [and] was able to see how his inhibited intimacy needs and the effects of his early childhood left him vulnerable to reenact traumatic situations with those young men he came in contact with." (Blacked-Out) asserted that Mike was "at no risk for harming" constituents of the Diocese of Erie. (Blacked-Out) ended the letter by stating, "[w]hile I can empathize with your concerns I want to stress the point that [Mike] has been fully treated and that I fully recommend him to work in Family Ministries." On April 12, 1988, Archbishop Borders, wrote to Bishop Murphy of Erie and noted that, because Mike's "problems" "became very public" in Baltimore, it was "unwise and pastorally imprudent for him to return to priestly ministry in the Archdiocese of Baltimore at least for the present time and the immediate future." Borders then formally requested that Bishop Murphy "grant priestly faculties to Father John Mike to function within the Diocese of Erie." Borders explained that the Archdiocese of Baltimore would be crafting an "after-care agreement or contract with Mike," noting that they had done this with "priests in similar situations" and offered to share a copy of that agreement with Borders should Erie wish to enter into a similar agreement with Mike as well.

On May 27, 1988, (Blacked-Out) wrote to (Official E) to tell him that they would not be able to assign Mike within the Diocese of Erie after all. (Blacked-Out) wrote, "it is not for lack of desire on our part... as much as it is our realization that the situation would not be a safe one for John or for the diocese. Given the potentially explosive atmosphere that has been created by the indiscretions of some of our own men in the past, we felt that placing John in the same environment could place additional stress and pressure on him that could be personally devastating.... I am personally very disappointed that we cannot accommodate him in this venture." (Blacked-Out) said, "We seem to be caught between what seems to be right and what might be seen to be responsible" (emphasis in the original). On June 17, 1988, Bishop Murphy of Erie wrote to Mike informing him that a decision was made to not place Mike in Erie: "I can't tell you how much I regret that we found it necessary to discontinue our plans to bring you to Erie and ministry and membership with our own Presbyterate. From all that I had heard and read about you I was confident that you would be a worthwhile addition to our Diocesan family. Unfortunately, given the somewhat rural character of our own Diocese, wiser heads suggested that we would not be able to maintain the situation properly. The merest rumor would be sufficient to rekindle

some local fires we have only recently banked." That same day, Mike met with (Official E), and (Official C) to discuss alternatives for Mike after Erie fell through. A memorandum written by Mike addressed to (Official E), (Official C), and Frank Murphy of St. Mary's Church in Connecticut, documented the meeting. The memorandum noted that (Official C) was now "leery of the possible impression that the archdiocese is attempting to 'hide' problem priests." Mike documented a few questions he had raised, including that if the Archdiocese now felt that Mike was not fit to be a priest, "then what was the purpose of the extended and expensive treatment and rehabilitation program with [the Archdiocese] sponsored and which unquestionably offered expectations of return to active ministry?" In Archdiocesan records a copy of this memorandum contains handwritten notes, presumably from one of the three the memorandum was directed to. Next to this question, seemingly in response, the handwritten notes state, "for your own protection from jail." On July 5, 1988, (Official C) wrote to (Blacked-Out), Bishop Murphy, and (Blanked-Out) of the Diocese of Erie to thank each of them for their efforts in trying to help the Archdiocese of Baltimore find a placement for Mike. In his letter to (Blacked-Out), (Official C) said, "[m]y experience working with cases of pedophilia is that the time expended trying to work out solutions seems to never end. I know that had to be true for you and (Blacked-Out) as you tried to work out placement for John Mike." On July 6, 1988, Archbishop William Borders sent a letter to Mike stating, "Our unanimous conclusion is that it is simply unwise for you to return to active priestly ministry at this time." Borders wrote that this was due to the "credibility of the priesthood and of the Church in general, which is aggravated by the public nature of the offenses for which you were responsible." Borders also cited liability concerns of the Archdiocese were they to allow Mike to be placed elsewhere, and finally noted, "I am also deeply concerned that in the event you would receive an assignment in the Archdiocese, you would become a target for anyone who would think that he or she has the right to challenge your appointment. This would place you in a very difficult and painful situation." Borders only cited concerns about the Church's credibility and Mike's wellbeing; notably absent was any mention of protecting children from being further abused by Mike, or any moral obligation to do so. In fact, Borders went on to say that placing Mike on a leave of absence "is by no means a punishment or a penal action but, rather, a pastoral action that seems necessary in concern for you and the common good of the Archdiocese." Borders also offered to provide a positive job reference for Mike, "provided that the job would not involve working with minors." Borders assured Mike that the Archdiocese would continue to provide him with a salary and continue his auto and health insurance plans for the duration of the three-year leave of absence (though it was agreed that Mike would "try" to reimburse the Archdiocese for that cost), and that although he would not accrue additional years of service during that time, he would still be afforded his pension. Any counseling Mike received that was not covered by insurance would also be paid for by the Archdiocese and Mike together. Borders noted that Mike's leave of absence was not to begin until July 28, 1988, because Mike was scheduled to participate in "the Marriage Encounter program" in California before then. Borders closed out the letter by reiterating his support for Mike. On July 14, 1988, Mike wrote to (Official E) in Baltimore and said, among other things, "I think it would be an appropriate courtesy for the Archbishop to send a letter of appreciation to Fr. Thomas Lynch, the pastor at St. Mary's in Newington. He accepted FL [(Francis LeFevre, another credibly accused priest)] there last summer at a time when his legal resolution was uncertain, and accepted me despite the public nature of my scandal. He took a great risk for the priesthood, and helped our archdiocese.... I think we owe him." Mike then asked that his assignments during this stage and his file be kept confidential and not published in The Catholic Review or elsewhere. Mike never returned to active ministry. In the years that followed, several additional reports of abuse by Mike were made: In March 1989, a victim reported to his pastor, Father Manuel Roman, that Mike improperly touched his genitals when he was 14 years old, in approximately 1980. This victim was one of the boys Mike had admitted to abusing when he met with members of the Archdiocese in April 1987 and was the boy whose abuse prompted Mike to leave Ascension and go to St. Louis Parish in Clarksville, Maryland. An Archdiocesan memorandum to file dated March 17, 1989, which recounted what Roman was told by the victim, stated, "This incident was reported to police at the time, but nothing came of it." As mentioned above, this victim's father was a police officer and knew about the incident at the time, but it does not appear from the records that a formal police report was made. A member of the Archdiocese, Joseph Maskell, credibly accused himself, knew about this incident at the time but concluded it was a one-time event and did not take any action or make any reports.

In 1990, a victim and his parents reported abuse by Mike over a 5-year period between 1981 and 1987 at the St. Louis Parish, beginning when the victim was in 8th grade and continuing through his time in high school. Mike tied the victim up and whipped him. The victim visited Mike while he was being evaluated at Johns Hopkins Hospital in 1987 and Mike made him promise not to tell anyone that Mike abused him. The Archdiocese reported this abuse to the Department of Child Protective Services, who informed the victim that an investigation would not be initiated due to the victim's present age of 23, despite the abuse having occurred when he was a child. In 1994, another victim reported that Mike abused him at Ascension in Halethorpe on four separate occasions over a 7-year period. The victim was 15 years old when the abuse first started. When the victim went to confession, Mike offered alternative "penance" for the victim, which involved Mike tying the victim and whipping him. Mike required the victim to hop around the gymnasium with his hands and feet tied up while Mike whipped him. At a later date, Mike filmed the victim while he was naked in a field and being whipped. The Archdiocese made the mandatory report of the abuse to authorities. In 2005, a victim reported to the Archdiocese that Mike had fondled his genitals through his clothing sometime between 1975 and 1981, when the victim was an altar boy. The victim noted that he idolized Mike back before the abuse happened. Additionally, this victim indicated he told a "Father Roman" about the incident back in 1985. In 2017, an unknown man reported to the Archdiocese that his son was sexually abused by Mike. This was reported to the State's Attorney for Baltimore City. No other information was included in that report. In 2019, the Archdiocese received a report that a man who had passed away in 1992 was physically and sexually abused by Mike while Mike served at Ascension parish sometime between 1975-1981. This was reported to the appropriate authorities as required by law. Mike was listed as credibly accused by the Archdiocese in 2002.

101. Father Jerome Moody (Redemptorist) Date of Birth: December 17, 1946

Summary: In 2002, the Baltimore Police Department told the Archdiocese it received reports from several unnamed individuals that Moody had sexually abused them. The Archdiocese informed the Redemptorists and asked the Redemptorists to provide any additional information related to allegations of abuse by Moody. No further action was taken by the Archdiocese. In September 2005, a man reported that Moody sexually abused him over a three-year period in about 1975 when he was 14 years old. Moody abused him in the rectory of St. James and St. John Church. The victim was a member of the youth group and Moody hosted sleepovers in the rectory, inviting one boy at a time. Moody fondled him and abused him orally. The victim identified an additional potential victim who may have been abused at the same time but did not have complete information. The victim said when he reported the abuse that he did not want anything from the church and was not seeking any kind of financial payment. He wanted to ensure abuse wouldn't happen to another victim. According to handwritten notes from a follow-up conversation with the victim, the victim located Moody in St. Croix, confronted him, and Moody apologized to him. The Archdiocese made the mandated report to authorities. Moody was listed as credibly accused by the Archdiocese in 2019. The Redemptorist Order has also listed him as credibly accused.

102. Brother Eugene Morgan (Christian Brothers) Date of Birth: September 9, 1934

Summary: Morgan was initially the Dean responsible for discipline when he first started at Calvert Hall College High School in 1966, and then in 1968 became the typing teacher. In August 2018, a victim reported that he was sexually abused by Morgan when he was on the swim team at Calvert Hall College High School in the late 1970s. Morgan would often make the boys swim naked. On one of those occasions, Morgan grabbed and fondled the victim's genitals while the victim was standing on the pool deck. In 2019, the Office of the Attorney General interviewed a man who said when he was a student at Calvert Hall, Morgan came down to the pool area to watch the students strip down for swim class. They were made to swim naked. The man also stated that two years after he graduated from Calvert Hall, Morgan punched a student hard enough to knock out one of his teeth.

Charles LoPresto, a teacher at Calvert Hall in the 1970s said that Morgan would swim naked with the students. During typing class, Morgan threw typewriters at the students. Morgan has not been listed as credibly accused by the Archdiocese.

103. Brother William Morgan (Society of the Divine Word) Date of Birth: 1919

Summary: Brother Morgan was part of the Divine Word Missionaries and served in New Guinea from 1950 to 1991 with intermittent trips home for visits. In 1986, a pastor in the Archdiocese was contacted by a couple who said they believed Morgan had abused their 4-year-old granddaughter while he had stayed with them in Maryland during his recent vacation. (Blacked-Out) spoke to the parents of the child with the child present. He memorialized the conversation in a memorandum addressed to Fred Rudolph, a member of the Society of the Divine Word, at the Office of the Mission Superior Delegate. According to the memo, the child's mother said she was uncomfortable with the way Morgan held her daughter on his lap and held her between his legs while lying down on a bed. The girl told her mother that he was naked with her twice, one time touching her with his penis. They said that ten years prior, Morgan abused another girl in the family and the daughter of a neighbor. There are also handwritten notes of an interview with the grandparents who initially made the report. According to the notes, the grandfather said that "[Morgan] admitted that he has fondled [the victim]" and "gets satisfaction from other children when they climb on him." They saw him holding a child on his groin three times and the oldest daughter saw him holding the victim in a "sexually provocative way." The notes include the phrases "on his legs," "intimate posture," "[Morgan] touched [the victim] with his penis," "[Morgan] slept in her bed w/no clothes on." "Touched [the victim] on legs w/penis. Penis was outside pants. Had pants and underpants down.

Did it just once," "[the victim] on floor bed. [Morgan] had no clothes on. Private parts-touched her in pool-this was all right. Touched her when it wasn't all right." "[N]o inhibitions about holding, hugging, fondling kids" and "anything short of genital sex." The notes continued: New Guinea- "experiences with children," "was a certain guilt there." "The victim "pulled down his pajamas to see penis size, and exposed himself in bathroom-in the shower when she was in there. He "never rubbed penis against her leg" and "perhaps aroused when holding [the victim]." (Official E) then met with Morgan and documented it in a memorandum to Fred Rudolph. Morgan said, "he was having trouble with celibacy" and "needed help to live the celibate life." His temptations about sex "seem to be increasing and that he feels guilty about that." He denied expressing his affection to children sexually. He also described his work in New Guinea and said, "things are different" there and "people are more accepting of adults showing affection to children." "He cited several instances where he was naked with children and where he permitted children to fondle and touch him, and where he in turn fondled and touched them."

(Official E) then catalogued his three categories of concerns. His first concern was about the victims. He expressed hope that the young girl will get treatment. He was concerned about other possible victims but didn't know what to do about them since Morgan had lived in another country for many years, and finally he expressed concern about the abuse ten years before but since the victims were "grown and apparently doing all right" (Official E) decided that he did "not need to pursue that concern further." Second, (Official E) expressed concern about his legal reporting requirements. He noted that because the primary duty to report lies with the grandparents, and they did not wish to, he would leave the decision to them. He added that the allegation was "close to borderline" since there was no "rape or [] any genital, oral, or anal sex," but that "on the other hand, there have clearly been some sexual incidents that come dangerously close to sexual child abuse and to serious sexual violation." Finally, his third concern was for "brother William" whom he determined needed to be removed from situations where he is around children and be under supervision. In his experience "dealing with problems of this psycho-social nature," "some intensive in-patient therapy for a period of several months is often necessary." Morgan was sent to the House of Affirmation in Massachusetts for a "psycho-theological" assessment. In a November 1986 letter, Rudolph writes that the assessment at the House of Affirmation "found no need of a residential program of counseling. … They recommend that he obtain regular spiritual direction to help him deal with and integrate in a better fashion his spirituality and sensuality."

He said after meeting with Morgan and a priest clinical psychologist, they decided the best choice was to send him back to mission because he was not a "child molester." His actions were "due more to indescretion [sic] and imprudence, than to any deep criminal leanings." Rudolph also stated that "cultural differences" were part of the issue. (Official E) wrote in September 1986 to Rudolph that his letter would be okay to show professionals helping Morgan where he was being treated. (Official E) stated, however, that he "would not want the letter…to be known to anyone else…could be harmful to Brother Bill." (Official E) also stated that it was a "trying period of [Morgan's] life." Rudolph thanked (Official E) for the "prudent handling" and "kind and judicious handling of the problem." (Blacked-Out) informed the father of the victim that Morgan had received treatment. There is no record of a report being made to law enforcement in the United States or to anyone in New Guinea. Morgan is listed as credibly accused by the Society of the Divine Word, Chicago Province. He is not listed as credibly accused by the Archdiocese.

104. Father John Mountain Date of Birth: June 18, 1898

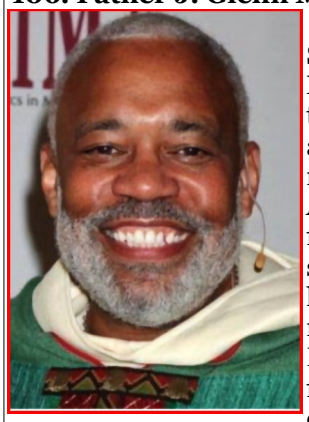
Summary: In August 1995, a man reported to the Archdiocese that he was sexually abused by Mountain on multiple occasions between 1941 and 1943, when the victim was 11 to 13 years old. The abuse happened again between 1945 and 1949, when the victim was 15 to 17 years old. The sexual abuse included fondling and anal and oral rape. The first round of abuse took place in the rectory at St. Jerome's Church in Baltimore, Maryland, and the latter round occurred in the rectory at St. Lawrence Church, in Jessup, Maryland. The Archdiocese made the mandatory report of the abuse to authorities, as required by law. Mountain has not been listed as credibly accused by the Archdiocese.

105. Father Timothy M. Murphy (Trinitarian) Date of Birth: July 25, 1940

Summary: In July 1999, a man reported that he was sexually abused by Timothy Murphy at St. Charles Borromeo Parish in Baltimore in approximately 1970 when he was 12 years old. The victim was hired to work at the rectory. His tasks were to answer the door, answer the phone, and take and pass on messages for the priests, one of whom was Murphy. The victim's parents were devout parishioners at St. Charles Borromeo and held Murphy in high esteem. Murphy took the victim under his wing and befriended him. At some point, Murphy began touching him and taking him to movies and to dinner. Murphy sexually abused the victim for approximately one year until the victim quit the job at the rectory and tried to run away from home. Shortly after the victim tried to run away, Murphy left Baltimore. In 1972, Murphy was granted a leave of absence for health reasons and spent that time in California, some years of which were spent as a high school teacher. Murphy returned to active priesthood in 1988 and, in 1993, called the victim's mother to say he was back in town and wanted to meet with the victim. He sent a letter to the victim that the victim refused to read. The victim's mother read the letter and described it as an apology.

The Archdiocese of Baltimore reported the incident to the Trinitarian Order and legal authorities on July 30, 1999. Murphy's faculties were removed via correspondence from Cardinal Keeler on August 10, 1999, and Murphy was placed on administrative leave. Murphy resigned from his part-time position at St. Joseph's Hospital in December 1999, citing health reasons. From that point, until his death in 2004, Murphy spent time at Southdown Institute, a Canadian facility for clergy suffering with mental health issues and addictions. The Archdiocese permanently removed Murphy from ministry, stating in an internal communication in June 2000, "I write to confirm our understanding that Father Murphy will not be involved in any type of ministry in the Archdiocese upon his return from Southdown… In particular, we would have concern if he ministered, regardless of his title, in connection with a spiritual center, especially if any of the retreats included young people." In September 2000, a memorandum to file said that the Trinitarians "have decided that [Murphy] will, upon his return to Baltimore, no longer be assigned to any work at the Spiritual Center but just to the Province Offices where it is felt that closer supervision can be achieved as well as his removal from possible proximity to minors." He was allowed to celebrate mass for the Trinitarian community and the retired nuns at the Villa. In 2008 the Archdiocese and the Trinitarians settled with the victim for $42,500. Murphy was listed as credibly accused by the Archdiocese in 2002.

106. Father J. Glenn Murray (Jesuit) Date of Birth: 1950



Summary: In 2005, a man submitted an allegation of sexual abuse against Murray to the Archdiocese of Chicago, via an online form. The man reported that he was abused by Murray, a member of the Jesuit Order, between 1982 and 1983, while he was a student at St. Frances/Father Charles High in Baltimore, Maryland. The Archdiocese of Chicago forwarded the complaint to the Archdiocese of Baltimore. The Archdiocese made the mandated report and forwarded the allegation to the Maryland Province of the Society of Jesus (Jesuits). The Province conducted a review, in which it concluded the victim's allegations were not credible. During the initial investigation, Murray was administered a polygraph exam, which he passed. According to an article in the Baltimore Sun reporting on Murray's removal from the ministry, the victim refused to speak with the civil authorities. On June 16, 2011, the Province disclosed the allegation in the Catholic Review, describing "improper touching of a minor that occurred between 1981-82." Per the disclosure, at the time it received notice of the allegation, the Province hired a third-party investigator, and that based on the information discovered at the time, the Province Review Board did not find the allegation credible. Subsequently, in the spring 2011, Murray requested a new assignment, and the Province conducted a second review, which revealed new information. Based on the second review, the 320 Province removed Murray from ministry. In August 2011, the Archdiocese of Baltimore submitted a second reporting letter related to this abuse to the appropriate authorities. At the time of the June 2011 disclosure, Murray was residing in a monitored residence with the Jesuit community. Also, in 2011, Loyola University disclosed the allegations against Murray, because Murray had led several choir retreats and been a part of a number of Masses on the Loyola campus. The Maryland Province of Jesuits listed Murray as credibly accused in 2018. The Archdiocese also listed Murray as credibly accused after 2018.

107. Father Alan Nagle Date of Birth: June 5, 1941

Summary: In 2009, a victim reported to the Archdiocese that he was sexually abused by Nagle in approximately 1970. When the victim was a freshman at Calvert Hall High School, he and a group of boys went on an overnight retreat with Nagle to the Clare O'Dwyer Retreat House in Sparks, Maryland. While Nagle and the victim were alone in a bedroom at the house, Nagle fondled the victim's penis. According to the victim, Nagle told him that it was Nagle's "mission to teach [him] how to love a woman correctly." The Archdiocese made the mandated reports to the appropriate authorities. In October 2018, a second victim was interviewed by the Office of the Attorney General and stated in 1969 he was an altar boy at Immaculate Conception in Towson, while Nagle was assigned there. He went on several visits to Pennsylvania with Nagle and on one occasion, Nagle became aggressive and laid in bed with him naked. The victim screamed for Nagle to leave him alone. In a letter dated August 17, 1979, Father James King, the Chancellor of the Eparchy of Newton in the Melkite-Greek Catholic Church reported that Nagle had a "drinking problem" and did not "mix easily with the young people" of his congregation. On May 21, 1980, Archbishop Joseph Tawil, of the Eparchy of Newton in the MelkiteGreek Catholic Church, wrote a letter to Archbishop William D. Borders and noted that Nagle had the following problem: "he has proven unable to deal effectively with the youth of the parish and lacks the necessary ability to work with them." Tawil noted that "a group of youth refused to attend a retreat preached by him and he had to make a public apology to them, thus ruining his prestige." Tawil sent a very similar letter directly to Nagle. On May 30, 1980, Nagle wrote a letter to Tawil and took issue with Tawil's characterization that Nagle had an issue with the youth. Nagle stated, "I think my rapport with [the youth] has been excellent. I am well liked and they know that the feeling is mutual. The occasion you cite regarding the opposition of a few who '…refused to attend a retreat preached by' me was far outweighed by those who refused to attend if the retreat was not preached by me… In talking with them, I came to the conclusion that no public apology was necessary, and so, none was made." In the Archdiocesan records is an undated and unsigned typewritten note about an unnamed "subject" who appears to be Nagle. The note indicated that he "Has no close friends…[t]akes over night with young boys." Nagle has not been listed as credibly accused by the Archdiocese.

108. Father Robert Newman (Sons of Charity) Date of Birth: September 7, 1947

Summary: On February 2, 1987, Newman met with (Official E), and (Official C). Newman disclosed that he had committed numerous acts of sexual child abuse between 1971 and at least 1986. Archdiocesan records include a list of twelve victims, all boys between the ages of 9 and 15. The list includes the victims' names, addresses, the dates of abuse, the places of abuse, the nature of the abuse, and the approximate number of occasions on which the abuse occurred, all apparently reported by Newman. Newman's first victim was 12 years old and was abused by Newman between 1971 and 1972 at the victim's home. The abuse included three or four occasions of genital fondling and one occasion of oral rape. Newman's second victim was 11 years old and was abused by Newman in 1973 at Newman's apartment. The abuse included three or four occasions of genital fondling and one occasion of oral rape. Newman's third victim was 14 years old and was abused by Newman in 1973 at Newman's apartment. The abuse included five occasions of genital fondling and five or more occasions of "touching of clothing." Newman's fourth victim was 12 years old and was abused by Newman in 1974 at Newman's house. The abuse included two or three occasions of genital fondling.

Newman's fifth victim was 9 years old and was abused by Newman between 1973 and 1976 at Newman's house. The abuse included twenty occasions of genital fondling, thirty occasions of "touching of clothing," and five occasions of oral rape. Newman's sixth victim was 13 years old and was abused by Newman in 1982 at camp. The abuse included one occasion of genital fondling. Newman's seventh victim was 10 years old and was abused by Newman between 1981 and 1982 at Newman's house. The abuse included four occasions of "touching of clothing." Newman's eighth victim was 10 years old and was abused by Newman in 1982 at Newman's house. The abuse included two occasions of genital fondling and one occasion of oral rape. Newman's ninth victim was abused by Newman between 1982 and 1986 at Newman's house. The abuse included five or six occasions of genital fondling. Newman's tenth victim was 9 years old and was abused by Newman between 1984 and 1986 at Newman's house. The abuse included ten occasions of genital fondling. Newman's eleventh victim was 15 years old and was abused by Newman in 1985 at Newman's house. The abuse included one occasion of genital fondling. Newman's twelfth victim was 15 years old and was abused by Newman in 1985 at Newman's house. The abuse included one occasion of genital fondling.

Notes from the interview with Newman say the boys were "neighbors, people he's known for years, never anyone connected with church." Later in the notes, Newman said of the boys he abused in the last three years, "[n]one of them were Catholic." Newman was in a program at Hopkins but there had been "no reporting at this stage." On February 2, 1987, the same day he disclosed his history of sexual child abuse, Father Newman wrote a letter to Archbishop Borders resigning as pastor of Most Precious Blood Parish. Also, on February 2, 1987, Archbishop Borders wrote a letter to Father Newman accepting his resignation, which he characterized as "prompted by serious issues relating to your health," and withdrawing his faculties to function as a priest within the Archdiocese of Baltimore. Archbishop Borders expressed his gratitude for Newman's leadership of the parish and ministry within the Archdiocese. On February 5, 1987, (Blacked-Out) wrote a letter to parishioners, advising them of Father Newman's resignation "for reasons of health." (Blacked-Out) praised Newman's "fine ministry" and asked parishioners to pray for him. (Blacked-Out) did not disclose to parishioners Newman's admitted sexual abuse of children. On February 6, 1987, Archbishop Borders wrote a letter to an official of the Sons of Charity in Paris, France. Borders advised that Newman had admitted to numerous acts of sexual child abuse against young boys. He indicated that Newman had written his letter of resignation after several hours of discussion and that Borders had accepted his resignation and withdrawn his faculties. Archbishop Borders identified "serious concerns" regarding the injuries, including psychological or emotional, that Newman had inflicted on his victims. Borders indicated that he did not know how to assist the victims and thought that "the law enforcement officials will probably attend to them." Borders expressed a need to care for Newman and advised that his staff would assist in facilitating Newman's entry into an inpatient treatment program. Borders also indicated that a lawyer had already been secured to defend Newman. He said of Newman that "in the eyes of most, if not all, of the parishioners whom he has served, [he] has been an outstanding priest and pastor. He is a gifted person. Nevertheless, he must have a significant weakness in this one area of his personality...."

Newman was never charged with a crime relating to his admitted sexual abuse of children. A police report from 1987 reflects that he received an "exceptional clearance" from the Baltimore City State's Attorney's Office. This arrangement was conditioned on Newman receiving certain treatment. However, the police report reflects only one instance of fondling one boy. 97 This stands in stark contrast to the detailed information that the Archdiocese possessed regarding approximately one hundred instances of abuse of twelve boys over a fifteen-year period. There is no indication that the Archdiocese shared with law enforcement the full scope of Newman's admitted conduct or the information regarding the victims who might require assistance. In a February 24, 1987, memorandum, (Official E) indicated that Newman was a patient at the Johns Hopkins Hospital, participating in a program for those who had sexually abused minors. (Official E) expected that upon Newman's release, he would go to the Institute of Living program in Hartford, Connecticut. He reported that the head of the Sex Crimes Unit of the State's Attorney's Office was optimistic about Newman, not inclined to prosecute, and "sees the value of trying to keep a man like this in ministry." Information regarding the Institute of Living dated February 17, 1987, reflected that the treatment program there lasted approximately three to four months, after which a priest would be placed in the greater Hartford area with the approval of the archbishop. Such a placement would continue for two to three months during which the priest would be both in treatment and conducting ministry. Newman did attend the Institute of Living in Hartford, Connecticut, and returned to active ministry within the Archdiocese of Hartford, where he was the pastor of Sacred Heart Church in New Haven from 1990 to 2002. In 2002, the Archdiocese of Baltimore notified the Archdiocese of Hartford of Newman's past sexual abuse of minors, and Newman was removed from the parish. A spokesperson for the Archdiocese told the Baltimore Sun in 2002 that the Archdiocese was unaware that Newman had found new work as a priest until they launched a review in the wake of the nationwide sex abuse scandal. 98 However, such a development was apparently anticipated in 1987 given the Archdioceses' discussion of the "value" of keeping Newman in ministry and its understanding that priests would resume ministry after attending the Institute of Living. Newman was listed as credibly accused by the Archdiocese in 2002.

109. Deacon Leo O'Hara Date of Birth: August 21, 1930

Summary: O'Hara was a permanent deacon candidate affiliated with Saint Athanasius and then St. Rose of Lima in Baltimore. He also served at what was South Baltimore General Hospital as an Assistant Chaplain. He resigned from the Permanent Diaconate Program in 1980. In 1981, he wrote to the Director of the Division of Clergy Personnel to inform him that he has "homosexual tendencies, so that I will never again even think of asking to serve the church in any position." At the same time, the Associate Pastor of St. Rose of Lima, Reverend John Moore, wrote to the Office of Permanent Deacon and Auxiliary Bishop Francis Murphy to say that he spoke many times with O'Hara as his advisor and "was very uncomfortable with … his ministry to young boys, especially pre-teen boys." He said that he recently learned about a "moral indiscretion." Specifically, a mother reported to him that O'Hara took her "pre-teen" son to movie and touched the boy's upper leg. O'Hara then left Maryland abruptly. After he left, five boys in the St. Rose of Lima elementary school and said that they had "sexual experiences" with O'Hara. He concluded that O'Hara needs therapy and should only be allowed to continue in ministry after he has completed intensive therapy.

In 1987, O'Hara was charged with 16 counts of sexual offenses in various degrees and 16 counts of child abuse in Ocean City, Maryland. The disposition is unclear. He was also investigated for the sexual assault of minors in 1987 in Anne Arundel County. According to a 2004 internal memo, O'Hara admitted during this investigation to molesting more than one hundred children since 1953 but was not charged because the State's Attorney's Office could not identify any specific victims. In 1995, a man wrote a letter to Cardinal Keeler saying that in 1978 when he was 11 years old and admitted to the hospital, he was visited by O'Hara. O'Hara became close to him and sexually abused him at O'Hara's one-bedroom apartment on Wasena Avenue over the next year before abruptly disappearing. Someone from the Archdiocese met with the victim. In 2002, a man reported that he was sexually assaulted by O'Hara (known to the victim as "Brother Pius") beginning in 1976, when he was 9 through 14, and again at age 16. During the last incident the victim spent the night with O'Hara in the same bed with his little brother and O'Hara.

The victim reported that he met O'Hara while he was a patient at Harbor Hospital after having a severe accident. He described being groomed from the hospital setting to the home. The abuse included oral rape, attempted anal rape, fondling, and kissing. The victim advised that he later learned his younger brother was sexually assaulted by O'Hara as well. The Archdiocese made the mandated report in 2002 and in that report referenced an earlier report to the Anne Arundel State's Attorney's Office in 1987. O'Hara has not been listed as credibly accused by the Archdiocese.

110. Father Garrett Orr (Jesuit) Date of Birth: August 1, 1953

Summary: In October 2003, a student at Georgetown Preparatory School, in North Bethesda, Maryland, where Orr taught religion, Latin and theatre, reported to the school that he had been sexually abused by Orr during the previous school year. The school did not report the allegation to the Montgomery County Police until May 2004. Orr was reported to be on sabbatical in 2003, due to "unrelated health issues." In April 2004, Orr was transferred to Loyola University to serve as campus minister. In connection with his appointment to Loyola, Orr was granted faculties as a priest on April 13, 2004, by the Archdiocese of Baltimore, upon the request, recommendation, and certification of (Blacked-Out) of the Maryland Province of the Society of Jesus (Jesuits). (Blacked-Out) submitted, as part as his recommendation, an assessment which included the statement that Orr has not "exhibited improper behavior," a list of which included "sexual impropriety."

In late May 2004, Orr was placed on administrative leave by the Jesuits pending an investigation into abuse reported in October 2003. As part of the leave, Orr's priestly faculties were suspended by the Jesuits. After the Archdiocese learned of the suspension in a June 2004 letter, Orr's faculties were revoked by the Archdiocese as well. However, it was reported that Orr remained at Loyola throughout 2004-2005 in a ministry without one-on-one contact with students. According to Archdiocesan personnel records, Orr was terminated in October 2006 from Loyola. In April 2005, an Archdiocesan official wrote a memorandum directed to (official C), memorializing a phone call from an official at the Society of Jesus. According to the memo, the Jesuit official raised the allegation against Orr and his subsequent suspension. As the Jesuit official described it, there was "no indication that any sexual activity had taken place, however Garrett seemed too strongly attached and emotionally needy in his work with young people." An April 2006 memorandum to (Official C) reported that the Jesuit Review Board had conducted their own investigation into the report of abuse, and found it to be "substantially true," and that the findings would become public in the next few days, following a letter that (Blacked-Out) intended to send the Georgetown Preparatory School community.

In fact, later that same month, several news articles reported the Jesuit Review Board's findings and the school's response. An article in the Washington Times, which appeared in the Daily News, reported that that the Maryland Jesuit Province found that a "2003 accusation of sexual abuse against a priest," referring to Orr, was substantially true. The article, reporting information provided by the director of communications for the Jesuit province, stated that the accusation stemmed from a 2002 instance of "inappropriate touching," which was reported to school officials in October 2003, and the police in 2004. Orr was said to have denied the allegations and had already left teaching at the school for Loyola by the time the matter was investigated. An April 2006 article published by the Washington Post provided additional details (lenghty Blacked-Out) In the article, Orr's lawyer denied the allegations, and claimed that the school had done two investigations, in the spring and fall of 2003 and had informed Orr that he was "innocent." An article published on msnbc.com on February 3, 2011, reported that Orr was arrested on January 11, 2011, in Pennsylvania, and charged with sexual abuse in Maryland. The article stated that Montgomery County police began an investigation in 2010, after former students reported allegations that they had been sexually abused by Orr. One victim reported, in June 2010, that he had been inappropriately touched by Orr on the campus of Georgetown Prep in 1989. The second victim was the student who reported in 2002. Orr pled guilty to two counts of third-degree sex offense in May 2011. Orr was sentenced to 5 years of probation and required to register as a sex offender.

In 2018, Vanity Fair published an extensive article about Georgetown Preparatory School, which included an in-depth analysis of the 2002-2003 abuse by Orr. Specifically, the article described that the victim did not initially report the matter, however, two faculty at the school did advise school leadership of their concerns about Orr's "lack of boundaries with students." Georgetown Preparatory School denied that there was any record of such a report. Articles published between 2011 and 2018 provided greater detail about the allegation, including that the victim from 2002 had been invited into Orr's office at the school for a "one on one rehearsal," where Orr put his hands down the victim's pants. The victim delayed reporting for several months, while Orr was on leave for what Orr described as Parkinson's Disease, and what the article says was a "sex offender type of clinic." The victim decided to report the incident after he learned that Orr would be returning to the school. The victim subsequently faced substantial backlash from school officials and the student body, including attempts to have the victim suspended from school.100 Orr was listed as credibly accused by the Jesuits in 2018 and the Archdiocese of Baltimore after 2019.

111. Father Henry (John) O'Toole Date of Birth: Unknown. Death: March 14, 2003

Summary: In March 1992, a woman reported that she was sexually abused by O'Toole in the early 1970s when she was 12 or 13 years old. When she moved to Abingdon Maryland, she became of member of St. Francis parish and attended the parish school. When she was in 8th grade she was chosen to work in the rectory at Our Lady of Fatima in East Baltimore on Sundays. Her family thought she had been "canonized a saint" for being selected for such an honor. Shortly thereafter, O'Toole began noticing her and complimenting her. He told her she "was special." When the other priests were out and they were alone, he would walk up behind her, unbutton her blouse and fondle her. This happened on many occasions, but the victim could not remember how many times the abuse occurred. O'Toole threatened her with a letter opener and told her not to report the abuse. Notes taken during an interview with the victim state that the victim reported the abuse to O'Toole's "superiors" who the victim stated brushed it off. She also at some point approached (Blacked-Out) to "discuss a problem" and told him she was abused by a Trinitarian in a parish in East Baltimore when she was 12 or 13. She internalized the blame and thought there was something bad in her that was causing a holy priest to sin. The effects on the victim were devastating and lasted, at least, until her reporting. She felt the shame shouldn't belong to her anymore. She had to confront her church and the perpetrator. She felt "that someone had to give a damn!" The Archdiocese notified the Redemptorist Order of the abuse. On October 7, 1993, (Official C) wrote a letter to the Child Protective Services Office in Baltimore to inform them of the abuse and the name of the perpetrator. The Department declined to launch an investigation because the victim was an adult at the time the abuse was reported and they did not believe the abuse was ongoing. In 2002, the Archdiocese publicized the allegations against O'Toole in the Catholic Review, and in its initial listing of priests and brothers credibly accused of abuse. O'Toole was removed from a parish setting, relieved of facilities, evaluated and retired to Florida. He admitted to "an indiscretion." O'Toole was listed as credibly accused by the Archdiocese in 2002.

112. Father John Padian Date of Birth: Unknown. Death: October 29, 1995

Summary: In 2007, a woman reported that she was sexually abused by John Padian beginning in 1979 when she was approximately 12 years old. She first met Padian when he was attending St. Mary's Seminary in Baltimore and she was a toddler. The victim's parents were welcoming to priests and she described Padian as a close family friend. After being ordained in 1970, Padian was assigned to the Diocese of Brooklyn, New York. However, because he had family and friends in the area, he vacationed in Baltimore and took a sabbatical in Baltimore. In approximately 1979, he stayed at the victim's family home over a vacation. He began spending time with the victim alone for the first time and grooming her. He drove her home from school and would touch her thigh and kiss her on the cheek. The first time he abused her was when she put on a new bathing suit to show her family. Padian was at the house. When she sat at the piano in her bathing suit, Padian sat down on the piano stool next to her. He put his hand under the crotch of her bathing suit and inserted his finger into her vagina. With the other hand he touched her breasts. He abused her two more times on the sofa in her home, using his finger both times. She then managed to avoid him for the remainder of his visit.

When it was time for him to leave, she refused to hug and kiss him goodbye as her mother requested. Instead, she walked out of the house. She was reprimanded by her family for being rude. Between 2000 and 2003, the victim disclosed the abuse to a priest at St. John's Church in Westminster in confession. He recommended that she report the abuse but she was not ready to do so at that time. There is no record that the priest took any action. When she spoke to the Archdiocese in 2007,she was told they couldn't do anything because Padian was dead and couldn't give his side. The Archdiocese of Baltimore made the mandated report in 2007 and also notified the Brooklyn Diocese. In approximately 2018, the Diocese of Brooklyn reached out to the victim when they were investigating allegations of sexual abuse in New York. At some point after that call, in 2018 or 2019, the Brooklyn Diocese sent her a check, unsolicited by her. In 2019, the Diocese of Brooklyn listed Padian as having been accused of child sexual assault but provided no details. Padian was listed as credibly accused by the Archdiocese of Baltimore in 2020.

113. Father John Peacock Date of Birth: Unknown. Death: May 27,1995

Summary: In 2005, a woman reported that Peacock sexually abused her in the 1960s when she was in 4th grade at Our Lady of Victory. The abuse occurred in the rectory after she was sent there as punishment. She could not remember the exact nature of the abuse but believed it involved oral rape. The victim related she also recalled being in other priest's bedrooms, and thinks other priests were possibly involved in her abuse, including John Carney, who was at Our Lady of Victory and who admitted to sexually abusing a young girl. The Archdiocese made the mandated report. In 2015, another woman reported that Peacock sexually abused her in the 1950s when she was in 2nd or 3rd grade and Peacock was at Our Lady of Victory. She believed that he became involved with her family after the school learned that her father hit her with a belt. He entrenched himself in her family and took her sailing and to visit other parishioners in their homes. She believed that he loved her and remembers he was "angry with her for growing up." He also had her over to the rectory under the pretext of helping with the housekeeping. She does not recall specific acts of sexual abuse. She was also a victim of Maskell when she was a student at Seton Keough. The Archdiocese made the mandatory report. Peacock was listed as credibly accused by the Archdiocese in 2019.

114. Father Dennis Pecore (Salvatorian) Date of Birth: February 1951

Summary: In approximately 1973, Pecore was a Salvatorian brother and seminarian assigned to Holy Trinity Parish in Glen Burnie, Maryland. Pecore was ordained as a Salvatorian priest in 1982. On March 19, 2002, a parishioner at St. Bernadette parish contacted the parish and advised that her adult son had disclosed to their family that he had been abused in approximately 1973 by Pecore, when the victim was approximately 10 years old. The victim spent the night at Pecore's residence in New Carrolton, Maryland, where Pecore lived with two other religious brothers. While the victim was in bed, Pecore entered the bed nude and touched the victim's penis. On March 21, 2002, the Archdiocese made the mandated report. In 1987, Pecore was convicted in Milwaukee of sexually assaulting a boy, who was a student at Mother of Good Counsel, from 1984 to 1985. Pecore was sentenced to one year in prison. In 1988, the Milwaukee diocese and the Salvatorian order entered a settlement agreement with the victim for $595,000. Other priests and school officials knew that Pecore was abusing the victim at the time, and some teachers even alerted the Milwaukee Archbishop, Rembert Weakland, who did nothing. The teachers who spoke out were fired. In a 2008 deposition, Weakland admitted that he transferred priests with a history of sexual misconduct back into churches without alerting parishioners. The former archbishop acknowledged that he did so because "no parish would have accepted a priest unless you could say that he has gone through the kind of psychological examination and that he's not a risk to the parish.'"101 Weakland wrote weekly columns in the archdiocese's newspaper, the Catholic Herald, and in a column in 1988, he wrote, "Sometimes not all adolescent victims are so 'innocent.' Some of them can be sexually very active and aggressive and often quite streetwise."102 In 1994, Pecore was again convicted in Wisconsin of the sexual abuse of another child from 1989 to 1992.

This victim was Pecore's nephew, who was 8 years old when the abuse began. Pecore also introduced his nephew to another priest, Simon Palathingal, who was convicted in 2004 of sexually assaulting the boy in 1990 and 1991. Pecore was sentenced to 12 years in prison and Palathingal was sentenced to 16 years in prison. In 2016, an additional victim filed a lawsuit alleging sexual abuse by Pecore in the 1980s, when the victim was a boy, and Pecore was assigned to St. Mark's Parish in Phoenix, Arizona. Another lawsuit filed in 2018 alleged sexual abuse of yet another child at St. Mark's in Phoenix. Pecore received a dispensation releasing him from his vows and left the priesthood in 1995. Pecore was listed as credibly accused by the Archdiocese of Baltimore in 2002, and by the Archdiocese of Phoenix in April 2016.

115. Father Adrian Poletti (Passionist) Date of Birth: September 8, 1907

Summary: In April 2006, a man reported that, in approximately 1956, when he was 11 or 12 years old, he was sexually abused by Poletti at a camp near the St. Joseph Passionist Monastery in Irvington, Maryland. Poletti drove a group of boys, possibly the altar servers, to a camp known as Camp Gabriel. The victim was sitting next to Poletti in the front seat. Poletti pretended to be unable to find his keys and had the victim put his hand in Poletti's pocket to "find" them. Poletti took his hand and directed it to his genitalia. The victim asked Poletti to stop, but Poletti did not and continued to rub the victim's hand on his penis. Later the same day, Poletti asked the victim if he could swim and when Poletti learned he could not, directed the victim to get into a rowboat with him. Once out in the lake, Poletti jumped off the boat and directed the victim to join him in the water, after which Poletti put his hand down the victim's swimming trunks and fondled him. The victim said he had always been a happy child eager to help anyone but "[a]fter what happened, I lost my trust in people." The victim said he was sexually abused on a separate occasion at the St. Joseph Passionist Monastery School by Sister Theonella, who he believed was a member of the School Sisters of Notre Dame. (Sister Theonella Flood of the School Sisters of Notre Dame, whose legal name was Mary Margaret Flood, is also named as an abuser in this Report, on the basis of the abuse reported by this victim.) The Archdiocese made the mandated reports and entered a settlement for $38,000 with the victim through the mediation program. The Passionists and the School Sisters of Notre Dame contributed. In January 2007, a woman reported to the Archdiocese that she was sexually abused on multiple occasions by Poletti in approximately 1945 when she was 14 or 15 years old. He was very close to her family. Many incidents occurred in Poletti's car, when he would take her to the camp located near the St. Joseph Passionist Monastery. He fondled her and forced her to touch his genitalia. In approximately 1999, she told (Blacked-Out) that she was sexually abused. She declined to give the abuser's name and he said that there was nothing that the Archdiocese could do without the name. After her husband died, the victim again told (Blacked-Out) but he "blew her off." The Archdiocese made the mandated reports of abuse to authorities. The victim did not receive monetary compensation. She met with Archbishop O'Brien, who gave her rosaries that he said were blessed by Pope Benedict XVI. In 2003, a woman reporting abuse by another Passionist priest talked about Poletti who was a friend of her abuser. Poletti was close to her family and often brought friends, mainly other priests, to their house to drink. "Our home was a revolving door of [Father Poletti's] people coming and going. Priests always got drunk at our house." One of his guests appeared to be his girlfriend. They routinely got drunk and Poletti on one holiday had to go upstairs to sleep off the inebriation. Poletti was listed as credibly accused by the Archdiocese in 2019.

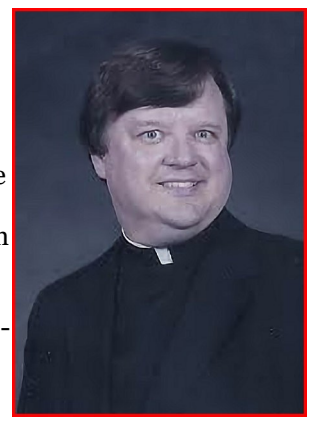
116. Eric Price Date of Birth: ~1970

Summary: In February 2006, a man contacted the Archdiocese and reported that he was sexually abused in the mid-1990s from the age of 14 to the age of 15 or 16 by Eric Price and Deacon Thomas Kuhl (another abuser described in this Report). The victim attended Our Lady of Pompei and was a student at Towson Catholic High School. Kuhl was his religion teacher for multiple years. Kuhl was also choir director and involved in confirmation classes and other activities. Kuhl invited the victim to his house for dinner and Price was there. After dinner, Kuhl left the victim alone with Price and they went to a bedroom to look at pornography. Kuhl then entered the room, a situation that Price later told the victim was staged, and orally raped the victim, who was scared. Later that night, Kuhl told the victim

not to tell anyone. The abuse occurred on Saturday nights on a regular basis at Kuhl's house for approximately a year. The men had anal and oral sex with each other and anally and orally raped the victim. The victim said Kuhl and Price had been in a sexual relationship for seven years that began when Price was a minor. The victim also believed there may have been other victims because he "rarely saw Kuhl with men older than their early 20s." On the victim's 16th birthday, Kuhl brought a strange man to his house to have sex with the victim, with Kuhl watching. The victim was not willing to do so.

The Archdiocese questioned Kuhl who denied the abuse and denied knowing where Price lived, although he and Price had the same address. Multiple witnesses were interviewed by the Archdiocese and at least one parishioner expressed frustration that the Pastor of Our Lady of Pompei, Luigi Esposito, another abuser described in this Report, would hire Kuhl knowing about the arrest and that Price and Kuhl lived together. The Archdiocese of Baltimore removed both Kuhl and Price from their roles and imposed a Precept on Kuhl that prohibited him from having any contact with a minor, entering onto Archdiocesan property, performing any clerical duties, and/or presenting as a cleric. The Archdiocese made the mandated report to law enforcement, published an official statement, sent letters to parishioners of Our Lady of Pompei Parish and Towson Catholic High School parents and held public meetings at both places in February 2006. The abuse was covered by local media and the Catholic Review wrote an article. In 2009, the Archdiocese settled with the victim who reported in 2006 for $28,000. Neither Price nor Kuhl has been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy (not including deacons) on the credibly accused list.

117. Father Blair Raum Date of Birth: 1945



Summary: In 2004, a woman reported that Raum sexually abused her in the early 1970s when she was 16 or 17 years old. Raum placed his hands down her shirt and pants when she was 16 years old. The victim ran to her room and locked the door. Raum also attempted to grope the victim as an adult on the day before her wedding. The Archdiocese made the mandatory report of abuse to authorities. In 2022, a man reported that he was sexually abused by Raum in 1971, when Raum was at St. Ann. Raum fondled the boy over his clothing on three or four occasions. One time, at the victim's home, Raum fondled him while he sat on Raum's lap and Raum had an erection. Raum fondled him at other times at St. Ann. In addition to the child sexual abuse, on at least two occasions, Raum began grooming girls when they were teenagers, which included inappropriate sexual behavior, and then had sexual relationships with them when they were adults. In 2003, a woman reported she met Raum in 1971, when she was 12 years old and he ran the youth ministry at Blessed Sacrament. She trusted him, became close to him, and he provided pastoral counseling to her. As a teenager she told him about being abused sexually by two other priests. There is no record of Raum telling anyone in the Archdiocese about this abuse. When she was 14 to 15 years old, and working at the rectory, Raum asked her to sit on his lap on more than one occasion, which she did. Later, when she was an adult, they began a sexual relationship. When she ended that relationship, he became angry and came to her house in the middle of the night. The woman stated that at some point, Raum introduced her to a teenage girl who later said that she and Raum began a sexual relationship in 1984 or 1985, when the woman was an adult. Although the records of the Archdiocese do not reflect that it received any reports of sexual abuse by Raum prior to his death, the Archdiocese did receive reports, beginning in 1988 or possibly earlier, that Raum, as the pastor at St. Patrick's in Baltimore, refused to confront an influential parishioner who was alleged to have maintained inappropriate relationships with numerous children in the parish, to have taken pictures of children while they were changing clothes on a parish retreat, and to have been physically abusive to some of the children. In addition to parents, two seminarians complained that the parishioner had many young boys at his house in Baltimore and shore house. He also provided alcohol to underage boys at parties at his house. After the parishioner's term was up on the Parish Council, Raum hired him as a staff member. Archbishop Borders directed Raum to "sever ties" with the parishioner, and Raum was noted in 1989 to have been resistant to this direction. Raum has been listed as credibly accused of child sexual abuse by the Archdiocese.

118. Brother Thomas Rochacewicz Date of Birth: June 17, 1944

Summary: Rochacewicz sexually abused numerous young girls during his time as a brother in Maryland. Between 1987 and 2002, the Archdiocese received reports of abuse at the hands of Rochacewicz from at least nine women. Many of the incidents took place when Rochacewicz was a brother at St. Michael Church in Baltimore between 1972 and 1986, though others reported abuse during his time at Our Lady of Perpetual Help in Ellicott City. In 1987, a woman reported to the Archdiocese that she had been fondled by Rochacewicz when she was 14 and a student at St. Michael. The victim stated that Rochacewicz touched her in the genital area on three occasions, once when she was swimming. Archdiocese personnel conducted an informal investigation of the allegations, including speaking with Rochacewicz, who had recently left St. Michael and relocated to New York City. According to handwritten notes dated June 1987, Rochacewicz admitted that he took "youngsters" swimming and would toss them in the water. Although he couldn't identify any specific incidents, he stated that he was "aroused by some young girls" but had "grown in discipline" over the last 10 years. He also stated that the "tendency" and "attraction" was there but that "if there was a stage," he had "grown out of it." Internal notes also indicate that Archdiocese personnel considered reporting the incident to law enforcement, but that there was a "tension" because Rochacewicz had not admitted the abuse. The victim indicated that although she did not want to report to law enforcement herself, she hoped Archdiocese would report it without identifying her by name. No report to law enforcement or to the parish was made at that time. (Blacked-Out) told the victim that Rochacewicz would get therapy and be reassigned away from children.

The Archdiocese did make a report to law enforcement about Rochacewicz's abuse of the victim in March 1994, stating that the victim had been "encouraged" to report the abuse to the appropriate authorities. In that letter, the Archdiocese also identified another victim, described only as "an unidentified female" that "contacted the Redemptorist order in 1989." No detailed account or other information was included. The Archdiocese's March 1994 report to law enforcement about Rochacewicz's abuse also included information about a third victim, whom the Archdiocese initially learned about through correspondence from the victim's therapist and her attorney. Records of the Archdiocese's interview with this victim indicate that she first met Rochacewicz at her grandmother's funeral, and that shortly thereafter he began to visit her at home, taking her and her sisters to movies and to play games. The victim stated that Rochacewicz repeatedly fondled and abused her between 1975 and 1983, primarily when she was 11 to 14 years old. In the fall of 1994, the victim's attorney reached out to the Archdiocese seeking reimbursement of the victim's medical bills and, ultimately, filed suit against the Archdiocese. In correspondence between the Archdiocese and its insurance company, Archdiocese personnel acknowledged that Rochacewicz had been the subject of other, similar complaints and reported that the victim's attorney had "evidence he believes to establish that the Archdiocese knew or should have known of [priest's] activities with not only the plaintiff in this case, but other female children in St. Michael's Parish." The parties ultimately agreed to dismiss the lawsuit based on the Archdiocese's invocation of the defense that the statute of limitations had run. A number of emails from the victim criticize the Archdiocese for failing to offer "any kind of therapy or financial payments" and for its lack of "accountability or responsibility for its victims."

In subsequent years several more victims came forward with allegations of abuse at the hands of Rochacewicz. In April 2002, a victim reported that she had been abused by Rochacewicz from approximately 1975 through 1979 at St. Michael Church, when she was between 13 and 15 years old. She explained that Rochacewicz made her try on clothes and swimsuits, telling her to bend over and show her underwear while he took pictures. The victim also stated that she had laid across Rochacewicz's lap and that he digitally penetrated her. She said that she knew of at least two others who were molested by Rochacewicz, and that she was concerned about his whereabouts out of concern for others who might be vulnerable. Between September and November 2002, five additional victims made similar allegations of abuse against Rochacewicz. One such victim stated that Rochacewicz was the first person she met when she began attending St. Michael School in 4th grade, and that he quickly began "taking a special interest in her and finding ways to be alone with her," taking her swimming, horseback riding, and arranging for her to go to a summer camp.

Rochacewicz sexually abused the victim in the rectory and at school, putting his hands under her clothes, digitally penetrating her, making her undress, taking naked pictures of her, and having her sit on his lap while he was exposed. The abuse continued for the three years that she attended St. Michael. She stated that Rochacewicz "seemed to gravitate toward 'vulnerable kids'" and "liked little blond girls." The victim identified another potential victim by name, but there is no record of any follow-up investigation.

This victim's cousin also reported sexual abuse by Rochacewicz, stating that he would visit her family's home and pick her up if she was wearing a dress or nightshirt, slipping his hands into her underwear and fondling her buttocks or genitals. According to notes from a meeting between the victim and (Blacked-Out), (Blacked-Out) explained that the activity she described "was typical of Rochacewicz and several other women alleging the same type of abuse had contacted the Archdiocese." Finally, the Archdiocese also received reports from three sisters about sexual abuse by Rochacewicz while they were students at Our Lady of Perpetual Help School between 1968 and 1969. At the time of the abuse, the siblings ranged in age from first grade to 10 or 11 years old, and all of them reported that Rochacewicz fondled them and kissed them.

The youngest of these victims explained that "she used to get a sick feeling whenever she was in his presence." The most recent report of Rochacewicz's abuse was in 2010, when the Archdiocese received both a lengthy letter and a call from a victim alleging that she was abused while an elementary school student at St. Michael School between 1973 and 1980. The victim stated that Rochacewicz abused her from the time she was in kindergarten through 6th grade, explaining that he put his hand underneath her skirt and underwear, touched her in the genital area, and "eventually made her perform oral sex on him." In a subsequent letter, an attorney for the victim accused Rochacewicz of abuse that "included vaginal rape, sodomy and forced oral sex." The Archdiocese ultimately entered a settlement with the victim for $90,000. The Archdiocese ultimately made the mandatory reports of abuse to authorities with regard to all of the victims, although, as discussed above, not all were reported contemporaneously with the victims' reports. Rochacewicz was listed as credibly accused by the Archdiocese in 2002.

119. Father Francis Roscetti (Capuchin Franciscan) Date of Birth: August 3, 1929

Summary: In 2013, parents contacted their parish priest to report that their youngest son had recently disclosed he had been sexually abused by Roscetti in the mid-1980s when he was a 2nd grader. Roscetti was a pastor at St. Ambrose church in Cresaptown, Maryland at that time. The victim's parents did not wish to report further information other than anger because the "church covered it up." The parents expressed in a later interview with an employee of the Archdiocese, that they felt the abuse was responsible for their son's multiple hospitalizations for anxiety/panic attacks, inability to secure sustained employment, marital difficulties, and intimacy struggles. Their son would provide no details of the abuse to his parents but said it happened on more than one occasion. According to the victim's mother, Roscetti drank a lot and "had problems." She described him as "angry." She remembers Roscetti taking the victim out of Sunday school and commenting on his "big green eyes" after his First Confession. She told the Archdiocese that their son made them promise not to tell anyone about the allegations, so she would not share his contact information.

The Archdiocese made the mandated report, and the Diocese of Pittsburgh subsequently disclosed the allegation to the affected parishes in its diocese. The Archdiocese of Baltimore did not provide statements to its affected parishes. In 2015, a woman contacted the Archdiocese to report that she had been abused by Roscetti while he was pastor at St. Anthony's Parish in West Virginia The abuse took place from 1967 when she was 15 years old and continued until 1972 when she was 20 years old. Roscetti was a family friend. At the time, she thought she was in a grown-up relationship but through therapy was reminded that she was just a child. The Archdiocese made the mandated report Roscetti was listed as credibly accused by the Diocese of Wheeling-Charleston in West Virginia in 2018, and by the Archdiocese of Baltimore in 2019.

120. Father Charles O. Rouse Date of Birth: June 19, 1950

Summary: On December 19, 1994, the principal of the St. Rose of Lima school contacted the Archdiocese to relay that a student had reported sexual misconduct by Rouse. The student stated that Rouse had undressed in front of him and several other students while on a boat trip the year prior. That same day, 23 anonymous parents whose children attended St. Rose of Lima wrote a letter to the Archdiocese complaining of Rouse's financial improprieties and behavioral issues. In February 1995, Rouse reported to the Archdiocese that he had relapsed into active alcoholism and that he needed help in dealing with the issue. Rouse took a leave of absence from his pastoral duties at St. Rose of Lima to deal with escalating issues with alcoholism. Prior to Rouse's request for help, several allegations of misconduct had been brought to the attention of the Archdiocese. After taking the leave of absence at the end of February 1995, Rouse attended the Guest House Treatment Center in Minnesota. While undergoing treatment for his alcoholism, Rouse admitted that he sexually abused two boys in 1981 while serving as an associate pastor at St. Elizabeth of Hungary Parish. In April 1995, (Official B) met with Rouse to discuss his admissions. Rouse identified two separate victims.

Rouse specifically admitted to having "inappropriate sexual contact" with minors in 1981. During an overnight trip, Rouse stated that he had fondled the erect penis of a boy while he was sleeping. Rouse also admitted to doing the same thing a week later when presented with a similar opportunity. Besides these two specific incidents, Rouse also stated that he repeatedly engaged in "boundary violations," sleeping in the same bed with boys and rubbing their backs, and on one occasion touching a boy's penis by accident. The Archdiocese subsequently contacted both victims who were sexually abused by Rouse in 1981. One of the victims denied the abuse while the other recounted that while on a trip with Rouse to Federalsburg, Maryland, when he was 12 years old, he had awoken to find hand cream all over his back and genitals. This occurred while spending the night in the same trailer as Rouse. After the completion of his alcohol treatment program at Guest House in May 1995, Rouse traveled to St. Louis University Medical Center for psychological evaluation. During the evaluation, Rouse provided further detail regarding his admitted sexual abuse of the two minors but maintained that those were the only instances of sexual abuse that he committed. Upon completion of his psychological evaluation, Rouse participated in the Intensive Outpatient Program of the St. Louis Consultation Center from June 1995 to January 1996. At the completion of the program, Rouse admitted that he still had an attraction to adolescent boys. By May 3, 1995, the Archdiocese had become aware of three victims of sexual abuse perpetrated by Rouse. Those included incidents that occurred in Baltimore County, Worcester County, and Caroline County. The Archdiocese made the mandatory reports of abuse to authorities

On May 19, 1995, the Archdiocese placed Rouse on administrative leave and removed his faculties. The Archdiocese informed the media of the abuse to which Rouse admitted and made similar announcements at the parishes where Rouse had served. After being relieved of his pastoral duties, the Archdiocese paid for Rouse to attend Washington University in St. Louis beginning in the fall of 1996. Rouse was provided with a monthly allowance for living expenses until 2000. The Archdiocese also arranged for Rouse to be provided with a full pension when he turned 70 years old, even though he had not served the required twenty years as a priest. Shortly after the 1995 announcement regarding Rouse's misconduct, a victim who was a current student at St. Rose of Lima School reported that Rouse had undressed in front of him in 1993 during a trip to Busch Gardens. The victim told his mother that the abuse included touching. In a subsequent interview, the victim did not renew the claim that Rouse had inappropriately touched him. The Archdiocese conducted no further follow-up. In June 1995, a victim came forward, reporting that while on an overnight trip in 1992 with Rouse, Rouse had gotten out of the shower and presented himself in front of the victim completely naked for no discernable reason. Rouse, who remained fully naked, carried on a full conversation with the victim who was 13 to 14 years old at the time. In 2002, a victim reported that he had been sexually abused by Rouse between 1968 and 1972. The abuse occurred while on Boy Scout camping trips and during visits to Ocean City, Maryland. Rouse would often sleep in the same bed with the victim and would engage in fondling while the victim appeared to be sleeping. The victim additionally stated that he had reported the incident to the Archdiocese in 1995 and was told his information was not needed because several people had already come forward.

The Archdiocese confirmed in correspondence that it did have a record of the 1995 report. The Archdiocese did make the mandatory report of abuse to authorities in July 1995. In 2012 it came to the attention of the Archdiocese that Rouse was participating in parish activities with the St. Luke's Parish in Edgemere, Maryland. Upon conversations with the Pastoral Council President, they learned that Rouse was part of a sailing club that utilized the parish hall for meetings. Rouse had also engaged in the parish's Polish Festival and helped make food for other events. Based on these discoveries, (Blacked-Out) spoke with Rouse and followed it with a letter reminding him that he was barred from volunteering in any capacity at parish and archdiocesan events. In 2014, a victim reported that he was sexually abused by Rouse from 1985 through 1989 when the victim was 9 to 13 years old. The abuse consisted of multiple incidents of fondling and fondling while engaging in masturbation. The abuse occurred in the rectory at St. Isaac Jogues, on a sailing trip, at Seven Springs ski resort in Pennsylvania, and at locations on the Eastern Shore. The Archdiocese made the mandatory report of abuse to authorities. Rouse was interviewed on March 31, 2021, by the Office of the Maryland Attorney General and stated in 1995 he was not unjustly treated as "sexual abuse is sexual abuse." Rose also confirmed that the Archdiocese paid for his master's degree and he received a salary until 1999. While being treated in St. Louis, Official B came to see him four times. Rouse said he was sexually abused in the seminary by a faculty member, including mutual masturbation, and this was reported to (Official B). Rouse did not know what happened to the faculty member after the reporting. Rouse was listed as credibly accused by the Archdiocese in 2002.

121. Brother Marius aka John Francis Shine (Xaverian) Date of Birth: April 7, 1890

Summary: In February 2002, a man reported to the Archdiocese that his father was physically and sexually abused by Shine at St. Mary's Industrial School in approximately 1947 or 1948 when the victim was sent to live there by his parents. The victim later confirmed this abuse to the Archdiocese. The victim remembered that during the time of the abuse he lived in Dorm 4 with the "youngest" boys and that Shine was the staff member in charge of that dorm. Shine took a different boy into his room every night. One night, Shine chose the victim to bring into his room. Shine then sexually abused the victim. When the victim tried to push Shine away, Shine beat him with a belt. The victim ran away from the school several times only to be returned. The victim eventually told his parents of the abuse, who in turn reported it to the head of the school, a Xaverian Brother, and to the Archdiocese. However, nothing was done, so the victim's parents removed him from the school. The victim also noted that Shine was not the only Xaverian Brother who was abusing children at the time. The Archdiocese made the mandatory report of this information to authorities, as required by law, and also notified the Xaverian Brothers. Shine was listed as credibly accused by the Archdiocese and the Xaverians in 2019.

122. Father William Q. Simms Date of Birth: June 9, 1936

Summary: As described in more detail below, Simms was banned from the St. Martin's Summer Camp sometime in the 1950s, for "some form of sexual problem" that arose while he was working there as a seminarian. It is unclear what follow-up, if any, the Archdiocese did regarding this sexual problem. But despite it being serious enough to ban him from the summer camp, he was ordained in 1962 and had several priestly assignments wherein he abused multiple children in the years that followed. In late 1984 or early 1985, the Archdiocese learned of reports that Simms, then serving as the pastor at St. Andrew in Cape St. Claire, had engaged in inappropriate behavior with a number of boys who were serving or training to serve as altar boys at the church. By December 1984, at least one parent at St. Andrew had complained to another priest that Simms had been engaging, in the Archdiocese's words, in "some unusual behavior" with children, and by March 1985 at the latest, parishioners were expressing concern about "sexual molestation" of children. By April 1985, the Archdiocese was aware that at least two children had reported that they were sexually abused by Simms. In a civil lawsuit filed in 1988, one of these victims and his family alleged that, when the victim was serving as an altar boy in 1982, Simms directed him to "dress up in a sexually provocative female costume and sheer nylon swimsuit" and then sexually abused him. Simms "fondled the child's genitals, attempted to engage in sodomy of the child and to place his mouth on the child's genitals, and otherwise sexually molested" the victim.

Simms "forced the child to act out sexual and religious fantasies, telling him that St. Isaac Jogues had been similarly tortured and then put to death as part of his martyrdom." In 1989, the Archdiocese entered into a settlement agreement with the victim and his family for $150,000. The details of the sexual abuse experienced by the second victim are not described in detail, though a lawyer for the Archdiocese at one point described this case, in a letter to a lawyer representing several of the St. Andrews families, as more serious than the case of the first victim. The abuse experienced by this victim was the focus of a March 1985 meeting among St. Andrews parishioners, another priest assigned to St. Andrews, and the church's lay leadership. In 1986, prior to the filing of a lawsuit, the Archdiocese entered into a settlement of $335,000. In a second lawsuit filed in 1988, this victim and his family alleged that, when the victim was serving as an altar boy in 1984, Simms directed the victim to "dress up in a sexually provocative costume and briefs and had him engage in acts of self-degradation and imaginary sadism." Simms "fondled the child's genitals, attempted to engage in sodomy of the child and to place his mouth on the child's genitals, and otherwise sexually molested" the victim. Simms "forced the child to act out sexual and sadistic fantasies, telling him that Christ had been similarly tortured and then put to death at his Crucifiction [sic]." The Archdiocese settled this suit for an unknown amount in 1990.

Although the Archdiocese asserted that it could not have known of Simms' sexual abuse of children until 1985, the plaintiffs who filed suit against Simms and the Archdiocese alleged that the Archdiocese knew or should have known in the early 1980sthat Simms had previously engaged in similar conduct. In addition, the lawsuits referred to an unusual relationship between Simms and an adolescent boy with whom Simms was permitted to reside at the St. Andrew's rectory. On March 7, 1985, (Official C) appears to have drafted a statement to be made by Simms, in which Simms announced to parishioners at St. Andrews that the archbishop had granted him "temporary sick leave because of stress." At that time, (Official C) directed Simms to receive treatment at the St. Bernardine Clinic of St. Luke Institute to address his behavior with boys, which (Official C) indicated to the clinic was "not overtly sexual and not necessarily even borderline, but at least questionable and immature." The clinic medical director, Dr. Frank Valcour, in a letter back to (Official C), described Simms as "a fine priest" with "an excellent reputation of service to the Church" and stated that, "if [Simms] could be faulted, it would be in the area of over work and not paying sufficient attention to his own relaxation and general well being." Valcour described Simms' behavior as "possibly imprudent and which apparently frightened the children." He said, "There was no complaint of genital contact but Father Simms didn't seem to see that the circumstances and context of his playfulness with children could easily evoke suspicion in people's minds." He further stated that "the sexual abuse of children is such a highly charged one in contemporary times that it was thought best to remove Father Simms from his parish promptly" as a "precautionary step."

Valcour described Simms' attraction to boys: "He is attracted by the innocence, gracefulness and liveliness of the pre-pubescent males in his various parish assignments…He has not used children in fact or fantasy for sexual arousal. On careful questioning, however, he does recall that on occasion he would become erotically aroused while touching children on the arms or legs and this arousal has sometimes proceeded to orgasm." Despite this attraction, "[t]here seems to be no symptoms of any illness or condition that might erode judgment or prudence," since he drinks minimally, doesn't use drugs, was not himself abused as a child, has normal brain endocrine levels, and takes time off so he doesn't get too stressed. He was diagnosed as having an unclassified psycho-sexual disorder that could be treated on an outpatient basis. On April 27, 1985, Borders wrote to Simms to document that on April 22nd, Simms agreed to enter long-term therapy at St. Luke Institute, as recommended by the initial diagnosis, and that his priestly faculties were removed as of April 23rd. He went on to say: "Be assured that I will restore your faculties when medical authorities have advised me that the therapy has been sufficiently successful and that you are in good health."

A few months later, lawyers for the Archdiocese successfully worked to secure for Simms broad immunity from criminal prosecution for any child abuse in which he may have engaged in up to that time in exchange for his willingness to talk about the abuse with law enforcement. On July 11, 1985, an assistant state's attorney for Anne Arundel County wrote to Gallagher Evelius & Jones LLP, counsel for the Archdiocese, stating: "I agree on behalf of the State's Attorney's Office not to prosecute Father Simms

for any incidents of child abuse he discusses with [county police investigators], no matter how serious, and whether we already know about them or not." The prosecutor further wrote: "I am doing this to encourage Father Simms to cooperate so any child affected can be contacted and helped if necessary. I expect the church to take appropriate action with Father Simms." During the meeting with the detective, social worker and representatives of St. Luke and the Archdiocese, Simms told them names of boys "that might have been affected by his inappropriate behavior with them." The detective said that Simms was "very lucky that the parents did not want to press charges and that this did not get in the newspapers. It is a very grave scandal and can harm the reputation of the Church and those who work in the Church. As a pedophile, he would never loose [sic] his attraction for young boys and would be susceptible to repeating the past." In the following decades, counsel to the Archdiocese, when reporting new allegations of abuse by Simms to state law enforcement authorities, would remind prosecutors of the immunity from prosecution granted by Anne Arundel County in 1985 and enclosed the July 1985 letter.

Even after the Archdiocese secured what it regarded as broad immunity from criminal prosecution for Simms in July 1985, it does not appear that the Archdiocese made any public disclosure of the allegations against Simms. In October 1985, for example, the Archdiocese engaged in telephone outreach to St. Andrew's families, and, in coordinating this outreach, (Official C) suggested that the priests making the calls state that "[t]here have been some awkward and strange activities with Father Simms and some of the boys of the parish," and that "[w]e are concerned that some of the boys have been affected by these events." The Archdiocese did not publicly acknowledge the nature of the allegations against Simms until 1988, when the two civil lawsuits were filed. In one of the settlements, the Archdiocese represented that it "obtained from Fr. William Simms a listing of young boys whom Fr. Simms said he molested or otherwise engaged in improper conduct" and that it had "interviewed approximately forty-five families within the St. Andrew parish, including all families whose male children were either named by Fr. Simms, were altar boys, were in his skits, had stayed overnight with him, or were otherwise in close contact with Fr. Simms." The interviews included the "Buckeystown boy who stayed with Fr. Simms."

Meanwhile, counsel to the Archdiocese discouraged families from pursuing civil claims, including by minimizing Simms' conduct and threatening to embarrass families if they filed suit. In May 1986, a lawyer for the Archdiocese, from the firm Anderson, Coe & King, wrote to a lawyer for one of the St. Andrew's victims to state that Simms' conduct amounted to "a hug and perhaps a kiss as a reward following various church services," that there would be "no evidence . . . of any other molestation," and that litigation would not be "as harmful to the Church" as it would be "detrimental to the young [] boy and the [boy's] family." Three years later, in June 1989, after the same victim and his parents had filed suit, that same lawyer for the Archdiocese threatened that, if the family declined the Archdiocese's settlement offer, "a great deal of investigation will be made and depositions taken" to identify "any other problems the [family was] having which would be a source of young [victim's] problems as opposed to the encounterance [sic] with Father Simms." Similarly, in April 1987, the same lawyer for the Archdiocese wrote to the lawyer for another one of the St. Andrew's victims to state that litigation of the victim's claims "would be more detrimental to your clients because of evidence that would have to be produced, than to the Archdiocese." According to a newspaper account, one of the civil cases was settled after the court granted a motion by the Archdiocese requiring the victim to proceed as a plaintiff under his own name, rather than under a pseudonym.

Simms completed treatment at St. Luke Institute in February 1986 and began outpatient therapy. His aftercare contract included attending SA (Sexaholics Anonymous) meetings and taking Depo-Provera. It also said "[w]ith the aid of the Saint Luke Institute and my own archdiocese, I will find a new diocese in which to work within six months." On February 3, 1986, Simms wrote to (Official C) to suggest that (Official C) "contact some friendly bishop…to see if he would be willing to accept me." Simms said the Archdiocese of Washington refused to accept him but thought Wilmington might. In April 1986, Archbishop Borders restored Simms' faculties to function as a priest and assigned him to a chaplaincy at Sacred Heart Hospital in Cumberland, Maryland, while requiring him to continue treatment and live at St. Luke Institute's Three-Quarter Way House. Simms was provided a priestly assignment "in a limited capacity" and told his ministry "in no way should extend itself to children, whether boys or girls."

A year later, in July 1987, the Archdiocese appointed Simms to a position with its Tribunal, where Simms principally assisted with the resolution of matters related to marriage and annulment. He was allowed to live in a Clergy Residence in South Baltimore and assist with week-end ministry in parishes. The Archdiocese asked Simms to "utilize" his faculties "with much care and discretion in several specific areas." It was their understanding that Simms would not "engage in any form of ministry to youth (those under 18 years of age)," while instructing him that he would be permitted to hear the confessions of minors "only in a confessional box or confessional room within a church." Simms remained with the Tribunal until his retirement in 2002. During this period, Simms resided in parish rectories, at least some of them in proximity to churches. The Archdiocese acknowledged in 2002 that it did not inform parishioners of Simms' residence in the rectories but asserted that Simms never participated in parish activities.

In December 1988, (Official E) met with Simms and his notes to file said he advised Simms "that he could on occasion substitute as Chaplain at St. Agnes Hospital. When he substitutes, he could go into the pediatrics area to bring Communion to a minor. If requested – and only if requested - Father could hear the Confession of a minor in the hospital room" (emphasis in the original). Simms told him that he would like to live in a rectory, for a greater sense of community, and be assigned to a parish for week-end liturgies. He was also interest in being assigned to a "priestless parish." In March 1988, Bishop Francis Murphy wrote to Simms to "express [his] personal support" and said, "I admire your courageous and successful rehabilitation efforts and your return to a good and productive ministry." There are handwritten notes, dated October 1988, of a first "group meeting" seemingly of priests who abused children but remained in ministry in some form. The stated purpose was to facilitate "sharing with each other" what was positive and what was difficult. Simms expressed concerns about loneliness, closure on the past, Depo-Provera, and the unresponsiveness of his doctor. Joseph Kruse, a child abuser described in this Report who was also present, asked whether he could help regularly at Queen of Peace. It is not clear who else attended although the names (Official E) and LeFevre appear at the bottom of the notes.

In 1994, a man reported to the Archdiocese that, in the 1970s, as a ten-year-old actor in a parish play at St. Ursula Church in Parkville, he was asked by Simms to practice alone for the play in the parish rectory. Simms instructed the victim to put on a bikini bathing suit and a loincloth, and Father Simms watched him change his clothes. On February 25, 1994, the Archdiocese sent a letter to the State's Attorney's Office for Baltimore County to notify them of the report and described the immunity provided in 1985 by the Anne Arundel State's Attorney's Office. In 1997, a man reported that he was sexually abused by Simms while he was a child attending St. Joseph's Church in Cockeysville. Simms made him dress in a costume then fondled him and orally raped him. Simms said he did not recall the victim but admitted that he made boys dress up for his sexual gratification. On July 7, 1997, the Archdiocese sent a letter to the State's Attorney's Office for Baltimore County to notify them of the report and described the immunity provided in 1985 by the Anne Arundel State's Attorney's Office. In 1997, the State's Attorney for Baltimore County criminally charged Simms with perverted practice, and Simms was represented in the case by a Baltimore lawyer who has represented a number of other priests accused of sexual abuse. The Archdiocese's records reflect that it paid the attorney's fees in a number of cases involving other priests, but documents produced by the Archdiocese do not confirm whether it paid the attorney to represent Simms. In 1998, the criminal case against Simms was placed on the "stet" docket. Although the civil claims filed against Simms and the Archdiocese in the late 1980s drew substantial media attention, it does not appear that there was any publicity associated with this criminal case, and it is not clear why the case was "stetted" or whether Simms relied in that case on the purported immunity that he was granted in 1985.

In April 2002, a victim reported that he was abused by Simms when he was in fourth grade and in training to serve as an altar boy at St. Ursula's in the 1970s. The victim stated that he was practicing to appear in a play about the life of St. Isaac Jogues that was being organized by Simms and that Simms designated the victim as "one of his ten little Indians." One day prior to the play, Simms pulled the victim out of the class for "practice," began wrestling with the victim, held the victim around the body from behind, sat down with the victim in his lap, and then "just kept rocking back and forth for a while."

On a later occasion, Simms asked the victim "dress as an Indian as he did for the play," directed the victim to wear only a "loincloth" and a feather in his hair, and then took pictures of him. When Simms was transferred to St. Joseph, he invited the victim to come visit, which he did. During that week Simms showed him a naked photo of a woman.

In May 2002, in anticipation of a zero-tolerance policy to be adopted in June, Cardinal Keeler asked Simms to retire from the Tribunal. Keeler also asked Simms to find other housing. Simms had been living at St. Thomas Aquinas in Hampden since 1992. Pastor James Farmer said he was asked to supervise Simms because he had been a criminal attorney before becoming a priest.103 An internal memorandum in June 2002 (Blacked-Out) from authorized therapy services for Simms and George Loskarn "to be paid from the special fund account." In August 2003, Simms wrote a response to (Blacked-Out) expressing support for the creation by the Division of Clergy Personnel of "a program of priest support for those in my situation." In October 2002, after the Archdiocese began listing names the priests credibly accused of child abuse, a victim, who had previously reported that he had been sexually abused by a counselor at St. Martin's Camp in the summer of 1957, informed the Archdiocese that he believed the abuser might have been Simms. In the 1950s, Simms, then a seminarian, worked at St. Martin's summer camp on Fulton Street in West Baltimore as a counselor. The victim later concluded that he was mistaken, and that he believed the counselor who abused him at the camp was in fact Joseph Maskell, another abuser described in this Report. However, Simms had acknowledged having served as counselor at the camp during the summer in question, before his ordination as a priest, and had further acknowledged having played "strip poker" with some of the campers. And in 2002, before the victim concluded that his abuser had been Maskell, the victim reached out to the family that ran the camp, who told him that Simms had been banned from the camp in the 1950s for "some form of sexual problem." The victim conveyed this information to the Archdiocese but it is not clear what follow up was done by the Archdiocese to determine if there were camp records from that time.

In November 2002, four brothers contacted the Archdiocese through counsel to report that, as children attending St. Andrews in the 1980s, they had also been subject to inappropriate behavior by Simms, and that at least two of them had been sexually abused. Simms was a family friend and invited to the family home and all four visited Simms in the rectory. Simms showed them pornography and would "tak[e] the two younger boys into his bedroom while the two older boys were kept outside in the living room." Inside his room, Simms would wrestle with the two younger boys "while they were wearing only underwear." Some of the brothers recalled "physical groping." On another occasion, Simms directed some or all of the brothers to "participate in a play depicting the death of Christ and had them stand naked as he would wrap white material around their mid-section while dressing and undressing them." It appears that the Archdiocese had interviewed this family during its prior investigation at St. Andrews in 1985. In the mandated letter to the Anne Arundel County State's Attorney's Office, (Official B) said that he believed Simms was immune from prosecution because he discussed these victims in 1985. In 2016, a parent of another former altar boy at St. Andrews reported both that Simms had sexually abused her son and that the two priests sent by the Archdiocese in 1985 to interview her son had "summarily dismissed" his allegations and deemed them "unfounded" when, frightened by the two priests, he ran away rather than submit to being interviewed. He later told his mother that Simms touched his genitals more than once. The Archdiocese made the mandatory report of abuse to authorities

In 2019, a man reported to the Archdiocese that, as an eight- to ten-year-old boy attending St. Ursula in the 1970s, he was abused by Simms. The victim reported that Simms would take him to Simms' bedroom in the rectory and dress him in an "Indian boy" costume, tell him that they were putting on plays, and take pictures of him. The victim reported that his parents sent him on a three-day trip with Simms and that, during the trip, Simms would direct the victim to lay on top of him. The Archdiocese made the mandatory report of abuse to authorities. In 2020, a man reported to the Archdiocese that, as a boy attending St. Ursula in the 1970s, his family would send him to stay overnight with Simms. During these visits, Simms would engage the victim in "wrestling games." Simms and the victim would lie on top of one another, and Simms would kiss and fondle the victim. The victim stated that these games became more sexual in nature over time. The Archdiocese made the mandatory report of abuse to authorities.

In 2021, a victim reported to the Archdiocese that, between 1971 and 1974, when the victim was a student at St. Ursula, Simms would make him walk around in his underwear while Simms masturbated. The Archdiocese made the mandatory report of abuse to authorities. Simms maintained contact with a number of other child sexual abusers in the Archdiocese. Simms was friendly with Tom Bevan and Robert Lentz, both child abusers described in this Report. In 1969, Simms asked for Bevan and Lentz to be appointed Baltimore County Police and Fire Department chaplains along with him. In 1972, Simms was a repeat visitor at Bevan's cabin where Bevan sexually abused multiple young boys. Simms lived with Joseph Maskell and John Carney in the 1980s, who are both abusers described in this Report. Simms was listed as credibly accused by the Archdiocese in 2002.

123. Father David G. Smith Date of Birth: January 3, 1947

Summary: In 1985, the Division of Clergy Personnel sent Smith an insurance form to facilitate coverage for counseling. In 1992, handwritten notes said "[psychologist] - St. Luke's… David Smith." In 1994, Smith the Archdiocese was paying for Smith to receive weekly therapy. In 1996, (Official B) sent Smith information for a sabbatical in the fall of 1997. In 1998, Smith was teaching 6th through 8th grade at Bishop John Neumann School. He told the principal he needed to resign because he was experiencing PTSD from having been "attacked." He also felt he wasn't prepared enough as a teacher. Handwritten notes said the writer of the notes asked the principal whether Smith was ever alone with kids and the principal said no. Other handwritten notes indicated discussion of Smith's involvement with young men and concerning behavior but they were believed to be 18 or older: "Don't believe he is involved with underage people!" In February 2000, the Archdiocese learned that Smith purchased a restaurant, without their knowledge. (Official A) met with Smith who explained why he invested in the restaurant and said he would like to take a leave of absence possibly at the St. Louis Behavioral Medicine Institute. (Official A) said Smith might want to consider another facility "if he felt that going to St. Louis would 'mark' him unfairly." In June 2000, a local newspaper reported the ownership of the restaurant. Cardinal Keeler met with Smith and said it had been suggested to him "that there had been an improper relationship between him and his [business] partner at an earlier time." Smith's co-owner in the restaurant was a 25-year-old former student at our Lady of Mount Carmel High School, where Smith taught for many years. Smith denied that the relationship was ever inappropriate. In July 2000, Smith began a one-year leave of absence "for the purpose of discernment" and resigned from Our Lady of Good Counsel.

In March 2002, a man reported that he was sexually abused by David Smith beginning in 1973 when he was 15 years old. The victim and his family were parishioners at St. Mark's and Smith occasionally came over for dinner. Smith was involved in the youth ministry and the victim met him through the Catholic Youth Organization. Smith would have him come to the rectory, give him alcohol then kiss, fondle, and orally rape him. He did this every couple of weeks for three years. The victim said Smith was the first adult man who gave him attention. He didn't realize it was abuse until later. The victim gave the name of two others he believed were victims of Smith – one denied it and one said he had sex with Raum when he was 18 years old when he went to him for pastoral counseling. The victim also saw Smith with a young man he called his "boyfriend," who may have been under age 18, at a gay bar in 1996 or 1997. The victim also noted that Raum took 8th grade boys on an annual week-long trip to Ocean City. The Archdiocese questioned Smith and he denied any improper behavior. The Archdiocese made the mandated report to legal authorities. Additionally, the Archdiocese notified the three local parishes where Smith had served and published a notice in The Catholic Review. The victim entered into a settlement with the Archdiocese for $41,300. The Office of the State's Attorney for Baltimore County charged Smith, and in October 2002, Smith pled guilty to "perverted practice" and received probation.

By March 2002, Smith was already on a "leave of absence" that the Archdiocese stated had nothing to do with any allegations of sexual abuse. At that time, Smith's faculties were removed. "When [Smith] began his leave of absence, the Archdiocese continued to pay a monthly allowance and his health insurance until September 2002. In 2008, [Smith] was approved for disability retirement due to various illnesses; the Archdiocese began to make pension payments in July 2008. Additionally, the Archdiocese continues to provide health insurance coverage."

In May 2017, Smith was interviewed by a mental health professional at the request of the Archdiocese. At that time, Smith disclosed that he had long been victimized by multiple members of the Catholic Church. First, Smith "had been abused as a young boy after he entered the minor seminary (Holy Cross Seminary) run by the Passionist priests in Dunkirk, New York. He was 13- 14 years old. He entered as a freshman and indicated that he was abused by a 'proctor' from the upper seminary for three years… He was sexually abused by three different proctors who took boys to isolated places in the seminary to do 'terrible things to them.'" Furthermore, Smith disclosed that he was also abused at Holy Family Seminary in West Hartford, Connecticut. Smith also stated that he had been abused by a Sulpician priest while studying locally at St. Mary's Seminary in Baltimore. Smith served under Fred Duke and Thomas Bauernfeind at St. Mark's, both child abusers described in this Report. He spoke of them both as mentors. Smith was listed as credibly accused by the Archdiocese in 2002.

124. Monsignor Richard E. Smith Date of Birth: January 17, 1940

Summary: On May 14, 1966, Richard Smith was ordained as a priest and assigned to Our Lady of Perpetual Help in Woodlawn, Maryland. Rumors reached the Archdiocese of a romantic relationship that Smith had with an adult woman in his parish. In June 1967, the Archdiocese arranged for Smith to receive therapy from Dr. Suarez-Murias, a psychiatrist affiliated with the Seton Institute. In November 1967, after failing to stay away from the woman as he had agreed, Smith asked for and received a leave of absence. He spent his time away at the Broad Creek Memorial Boy Scout Camps. After his leave of absence, he was quietly reassigned to St. Mary's in Cumberland, Maryland in 1968. On March 14, 2007, after seeing Smith's picture in The Catholic Review, a woman reported that Smith had been "sexually inappropriate" with her on one occasion in the sacristy of Our Lady of Perpetual Help when she was in the 9th grade in the 1960s. She reported that Smith touched her "inappropriately" and kissed her. The victim was also aware of another high school student who had been a victim of Smith around the same time. After being contacted by the Archdiocese on March 15, 2007, the second victim reported having been sexually abused by Smith over a period of months when she was in high school in the 1960s. The second victim was subsequently interviewed by the Office of the Attorney General in 2019. She was a member of the parish and started attending daily mass at 6:00 am. At the time, she had a crush on Smith, and began talking to him after mass in the sacristy. Smith began fondling her and they exchanged "passionate" kisses and hugs. The victim can still recall she was up against a chest of drawers and could feel his erection. He ejaculated inside of his pants. The victim said her world revolved around Smith, and this went on for several months. The altar boys and church attendees would have noticed, as she was talking to him every day. Later in his bedroom at the new rectory, he raped her. The victim recalled they walked past the pastor's bedroom to get to Smith's room, and she believed the pastor knew something but did nothing. The pastor was Father William Scally. The incidents occurred during the day and sometimes on Saturdays. The victim told friends, but did not tell any adult about the abuse. The abuse ended when Smith left the church and moved in with his parents during his leave of absence mentioned above related to his relationship with an adult parishioner.

The Archdiocese made the mandated legal notifications to authorities regarding both victims and issued a press release. On March 22, 2007, the Vicar General issued a decree revoking Smith's priestly duties due to credible allegations that he sexually abused a minor. On March 25, 2007, Smith was admitted to St. Luke Institute, a Catholic mental health treatment facility in Silver Spring, Maryland, for a four-day inpatient evaluation. He admitted to therapists there that he "foolishly responded to affection" from a 15- to 16-year-old female parishioner (i.e., the second victim). He later admitted that he was attracted to the victim and that she filled a need for him to be liked. He said the relationship lasted several months during which they hugged and kissed on the mouth. Smith said he did not think it was abusive at the time. He said he had "no memory" of a relationship with the other teen (i.e. the first victim). Smith said he was "young and careless" and "not thinking" and that his behavior then seemed "so stupid to him now." He was diagnosed with "Sexual Disorder Not Otherwise Specified: Unintegrated Sexuality, Exploitative Sexuality, and Ephebophilic Acts by History."

On April 17, 2007, Smith wrote to Cardinal Keeler and requested retirement and said he would enter inpatient treatment at St. Luke Institute on May 8, 2007. He wrote that he understood that he would receive full retirement benefits. His request was granted effective immediately on April 20th. After the March 2007 public disclosure of Smith's abuse, additional reports of abuse followed. On March 30, 2007, the Baltimore Examiner reported that a man reported that as a child he had been anally raped by Smith in 1980 while Smith was a priest at St. Jane Frances de Chantal Church in Riviera Beach. The victim's mother said she had reported the allegations to Child Protective Services in Anne Arundel County on May 21, 2006, but was never informed about the results of any investigation. She also reported that her son was treated for severe rectal bleeding during the period of the abuse. Archdiocesan records reflect that the Archdiocese had been contacted by Child Protective Services in Anne Arundel County regarding this report of abuse in May 2006 but was not provided with the name of the victim, and that on June 23, 2006, Archdiocesan personnel had interviewed Smith, who said he "had never done anything inappropriate with a child" and "he had never done anything that could be viewed as questionable." In 2011, the victim contacted the Archdiocese and reported that Smith sexually abused him when he was a seven to eight-year-old altar boy and student at Saint Jane Francis de Chantal. On one occasion Smith fondled his penis through his clothing, and on another occasion, Smith anally raped him. After Smith raped him, his mother discovered blood in his underwear and took him to Johns Hopkins Hospital for a colonoscopy. The Archdiocese made the mandatory report of abuse to authorities in 2011 and later entered into a settlement with the victim for $37,500.

In December 2007, another victim said he was abused by Smith when he was a 10-yearold altar boy and student at Saint Jane Francis; at that time, the victim was not able to remember details of the abuse. The Archdiocese made the mandatory report to authorities. In 2013, after hypnosis, the victim remembered details of the abuse. Smith sexually abused him over 50 times in the course of two years when he was in seventh and eighth grade. He said the abuse consisted of mutual masturbation, oral rape, and anal rape on two occasions. In 2014, the Archdiocese entered into a settlement with the victim for $40,000. In 2009, a woman reported that Smith sexually abused her in 1967 at Our Lady of Perpetual Hope when she was preparing to make her confirmation. She had earlier reported that he was psychologically cruel to her. The Archdiocese made the mandatory report to authorities. In 2018, a woman reported that Smith sexually abused her in the 1960s when she was 14 or 15 years old. She was in the hospital recovering from a broken bone. Smith, a seminarian at the time, visited her and at least three times touched her breasts and kissed her with an open mouth. The Archdiocese made the mandatory report to authorities. On July 22, 2022, and August 3, 2022, a woman was interviewed by the Office of the Attorney General. In 1989, at Our Lady of Sorrows, when she was 17 and 18 years old, Smith started showing her a lot of attention, usually after mass with her family, including prolonged/tight hugs, kissing her on the cheek, and whispering things to her. He invited her to the rectory to discuss any problems. On another occasion, the victim believes Smith rubbed the inside of her thigh before they sat down. Smith didn't say anything, and it wasn't talked about. The victim stopped going to church and seeing Smith after this occurred. Smith was transferred not long after. Smith was listed as credibly accused by the Archdiocese in 2019.

125. Father Thomas Smith Date of Birth: October 1, 1924

Summary: In 1988, upon a victim coming forward, Smith admitted to members of the Archdiocese that he had sexually abused multiple boys in the 1960s. The Archdiocese did not report this abuse to anyone and let Smith continue in his assignment. In 1993, another victim came forward. Smith subsequently died by suicide. Several days after his death, parishioners learned—for the very first time—that the Archdiocese had known of Smith's prior sexual abuse of children and handled it quietly. After his death, dozens of additional victims came forward, many of whom indicated their anger with the Archdiocese for covering up Smith's abuse when they learned of it. To date, around 40 victims are known to have been sexually abused by Smith when they were young boys. The abuse ranged from genital fondling to oral and anal rape. The victims were between the ages of approximately 6 to 16 years old. The abuse occurred in each one of Smith's Maryland assignments: St. Jane Frances De Chantal, St. Michael in Overlea, Most Precious Blood, and St. Stephen's in Bradshaw. The abuse occurred both on and off parish grounds.

Smith regularly took groups of boys—often 7th or 8th graders—on trips to Porter's Beach in Rocky Point Park, Ocean City, Maryland, and elsewhere. He had a pattern of molesting boys while they were swimming on these trips, as well as in the bedrooms they were sharing, and in his room in the rectory where he was assigned. Smith's known abuse occurred from the early 1950s through at least the late 1980s. Below is a chronology of events and a summary of several of the victims' reports.

In September 1988, a victim reported that he had been sexually abused by Smith in the early 1960s. When members of the Archdiocese met with Smith to ask him about the abuse, not only did Smith admit that he sexually abused that victim, but he also confessed that he sexually abused several other boys in the 1960s as well. He admitted that the abuse consisted of sexually fondling young boys' genitals. A memorandum written by (Official E) dated October 7, 1988, summarized meetings the Archdiocese had regarding this report of sexual abuse. (Official E) wrote the following: "The attached handwritten notes reflect conversations regarding an allegation of sexual abuse of a minor against Father Thomas Smith. These conversations covered the time span September 20-28, 1988. I wish now to complete the file on this matter." The notes described in this memorandum were not included in the Archdiocesan records. (Official E) continued, "According to the handwritten notes, in addition to the meeting which (Official C) and I had with Father Smith on September 22, (Official C) spoke over the telephone with Father Smith on September 24, just as I had on September 25. Independently of each other, (Official C) and I each concluded that Father Smith's testimony was credible. The key points which we believed were simply these: 1. that any sexual abuse of minors had been restricted to the touching of genitals 2. that this had happened with fewer that ten boys 3. that there was never any nudity or oral or anal sexuality involved 4. that all of these incidents happened over 20 years ago during the time when Father Smith was an associate pastor at St. Michael's, Overlea 5. that Father Smith sought out in the mid-60s a competent priest who assisted him through counseling and spiritual direction in getting hold of and clarifying the sexuality issue 6. that no incidents occurred subsequently either at Most Precious Blood Parish or at St. Stephen's, Bradshaw." After meeting with Smith and gathering this information, (Official E) and (official C) met together on September 28, 1988, and "jointly agreed [they] believed Father Smith's testimony." (official E) met with Smith that afternoon and after that informed Archbishop Borders of "the judgment" (Official E) and (Official C) made "based upon all facts and testimony." (Official E) noted that "the Archbishop was in agreement." (Official E) said he and the Archbishop "spoke in terms of laying down merely two requirements for Father Smith: 1. that he would engage in no formal or informal work with youth… 2. that Father Smith would be asked to enter into a private counseling relationship to determine if any therapy is needed, whether with regard to sexual matters or with regard to other matters in Father's life at this time."

The following day, September 29, 1988, Borders met with Smith and told him their decision. Borders followed-up in a letter to Smith dated October 10, 1988, that said, in part, "The particular incident in question happened well over 20 years ago. You admitted to the allegation, and you also admitted that similar incidents had happened with several other teen-aged boys; however, none of these incidents involved any serious sexual behavior." Borders continued the letter by saying, "Accordingly, after listening to you and looking at this in the framework of your outstanding priestly ministry, it was the judgment of (Official C) and (Official E), and ultimately of me, that we believed that all such incidents did, in fact, occur over 20 years ago, that they were of a less serious nature, and that you have succeeded in dealing with this problem." Borders continued, "At this juncture, it is important to share with you the policies of the Archdiocese which flow from the advice of the U.S. Catholic Conference, legal and psychological counsel: 1. Henceforth you are not to engage in any form of youth work… 2. A prognosis from a professional counselor or therapist should take place in the near future…." Borders ended the letter by saying, "Tom, I truly respect you for your many fine years of priesthood, and I am confident that the therapist will concur with my judgments. Don't hesitate to call on me at any time." Smith did not see a therapist until October 25, 1988, and only saw the therapist one time. The report by (Blacked-Out) only made mention of one instance of sexual abuse involving the fondling of two boys in the swimming pool. There was no mention of what Smith confessed to – that this was a pattern of abuse that happened with multiple boys on multiple occasions. The report stated, This man has been a Catholic priest for the past 39 years. He said approximately 25 years ago he was in charge of a youth group and at that time he had been in a swimming pool with two young boys and he had slipped his hand underneath their swimming

trunks and felt the genitals of some of them. He said he got sexually aroused but he felt so guilty that he talked to one of his friends who is a priest and decided never to do that again. He felt very sorry, felt very guilty and he did get spiritual counseling from another priest, who has since died. About 1 month ago reportedly one of these young men, who is now about 40 years old and is in the Army in California had been talking to his mother, claiming that he was not going to church because of this incident. The mother of this man had got very angry and called the Archdiocese headquarters which ultimately became an issue, where Father was called by the Bishop and the chancellors and an investigation was done. His files were looked into, including his private file, which is looked at only by the Bishop, usually. He was seen many, many times and he was told to come to see me for an evaluation and possible treatment. Subsequently the Father told me that he had talked to the mother of this man. They were extremely sorry that they had raised these questions and that everything was alright. I questioned Father in detail. He said that young man at that time was about 14 years old, that there was no intercourse, no masturbation, no oral sex, nothing except touching the genitals on two occasions, under the water, in a swimming pool in the summertime. In 1963 or 1964. He had never been involved with this ever before or after, he claimed.

In summary this is a 64 year old priest seen for evaluation of a problem that he had been in many, many years ago, for which he has claimed he has forgiven himself, received forgiveness and now he would like to proceed with his life. He became anxious when somewhat of a crises [sic] was caused by this coming up at this time. This man comes across as a fairly honest man whom at this time does not show any psychopathology but obviously did have some problems dealing with sexuality at that time which he claims he has resolved. I do not see the need to continue to see this man since he does not appear to be in any major emotional pain except for this crises [sic] and I do not find any advantage in raising issues like this, other than let him heal himself. I however suggested that he calls me on the telephone and talks to me in the next few weeks and proceed from there. The Archdiocese did not report the abuse to anyone. They did not alert authorities of the suspected abuse as required by State law, and they did not alert parishioners, parents, or children of the abuse.104 “In apparent violation of Maryland law, archdiocesan officials failed to report the abuse in 1988 to either law enforcement or social service agencies. Instead, they accepted Father Smith’s assurance that the abuse had stopped 20 years ago, arranged for a psychiatric evaluation, and prohibited him from working with youth, though he stayed on as pastor.”105 Despite the Archdiocese’s written policy in place at the time that required any priest who admitted to child abuse to be “either withdrawn or asked to resign from his present assignment,” “prohibited from engaging in any public ministry,” and have his faculties removed, the Archdiocese did none of that and kept Smith in his current assignment. The policy in place in 1986 also provided that the priest would be “removed immediately from the parish rectory and assigned to a residence which would remove him from contact with any minors.” This too, was ignored, and Smith remained living in the parish rectory at St. Stephen’s. That policy also said that “the Archdiocese would almost always require a lengthy period of residential treatment before considering the possibility of permitting the priest to engage again in public ministry,” yet in Smith’s case they required no residential treatment whatsoever, and seemed to allow him to meet with a therapist at his convenience, only once.

Just a few months later, Father Marion Helowicz, another credibly accused priest, was convicted of sexually abusing a boy from 1982-1984106 while he was assigned as Smith’s associate pastor at St. Stephen’s. Smith attended Helowicz’s sentencing hearing, and according to Helowicz’s attorney, was “aghast” at the situation and “couldn’t fathom that this had occurred.” When the Archdiocese subsequently entered a settlement agreement with Helowicz’s victim, Smith was quoted in The Sun saying Helowicz “was an excellent priest; I never had any problems with him.”107 “Father Smith said he had no indication at the time that the sexual activities were going on under his roof.” In June 1993, a family reported that their son had been sexually abused on multiple occasions by both Smith (in 1980) and Helowicz (in 1982 through 1984). The sexual abuse by Smith occurred when the victim was in 8th grade and at least on one occasion, while the victim was at “an Archdiocesan monitored retreat and under the guidance of Smith.” The first incident of abuse took place at Rocky Point Beach when they were in the water playing ball. The victim recounted the event: “And it was a bunch of kids, and we started fighting over the ball. And Father Smith came up behind me and like pulled me away, wanted me to calm down, and stuck his hand down my drawers and started jerking me off... I was trying to get away. I said, what

are you doing? He's like, just relax, just calm down, just sit still, relax, relax." The second time was very similar and took place when they were swimming in a pool at a Quality Inn in Ocean City. The abuse by Helowicz occurred mostly in the rectory at St. Stephen's, where Helowicz was an associate pastor and Smith was the pastor.

On August 12, 1993, the victim's attorney sent a letter to the Archdiocese indicating an intention to file a lawsuit based on this abuse. The letter stated, "[the victim] was under the care and guidance of Father Smith pursuant to an Archdiocese monitored retreat. His need for guidance and trust was betrayed by the actions of Father Smith. Based on other information we have, at a minimum, the Archdiocese is responsible for negligent hiring and negligent retention of Father Smith…."109 This victim and his family subsequently filed a lawsuit against Smith, Helowicz, and the Archdiocese. A judge ultimately dismissed the lawsuit solely because it was beyond the statute of limitations. However, in his memorandum opinion and order, Judge Richard T. Rombro of the Circuit Court for Baltimore City said, among other things, "the Archdiocese may have been derelict in the duty imposed not only by statute but by its own policy" with regard to handling prior sexual abuse of children by clergy members, and also noted that the Archdiocese was "not forthcoming about details they knew concerning the actions of the priests" related to prior sexual abuse of children. According to the Archdiocese, on Thursday, August 19, 1993, members of the Archdiocese met with Smith and asked him about the report of abuse. According to the Archdiocese, Smith denied abusing this victim, but agreed to be placed on a temporary leave of absence and to undergo a psychological evaluation. Smith apparently asked the Archdiocese if he could give mass that weekend, and leave for the treatment program on Sunday, to which the Archdiocese agreed. On the evening of Friday, August 20, 1993, Smith borrowed a parishioner's shotgun under the guise of needing it for an upcoming hunting trip, then went to his room at the rectory and took his own life. "At the time of the suicide, Bishop William C. Newman, Father Smith's supervisor, told a reporter there were no allegations of sexual impropriety or other wrongdoing against Father Smith."

On August 23, 1993, (Blacked-Out) wrote a letter commending Smith's ministry as "clearly one that revolved around his people and their needs" and asked for everyone to pray for Smith's "eternal peace." (Blacked-Out) closed out the letter by saying, "Let us remember Tom in our prayers that the Risen Lord will welcome him home." It was not until having to make a statement to the parishioners regarding the latest report of abuse that the Archdiocese informed the parishioners of Smith's 1988 admission to abusing several young boys at the parish where he was assigned in the 1960s. In a statement to the parishioners dated August 29, 1993, Archbishop William H. Keeler wrote the following: "Recently, a St. Stephen's parish family, represented by counsel, approached the Archdiocese with allegations that Father Smith had inappropriately touched their son approximately 10 years ago. Consistent with Archdiocesan policy on child abuse, Father Smith was interviewed with respect to these allegations. Father Smith was also shown a copy of the letter from the family's attorney. The meeting occurred on Thursday, August 19, 1993. Father Smith denied the allegations presented to him. However, because Father Smith had previously admitted to engaging in improper conduct with young people during the 1960s, Father Smith was placed on administrative leave, as our policy provides, and asked to obtain professional medical evaluation and treatment. Father Smith agreed to these arrangements. Pursuant to his request, Father Smith returned to St. Stephen's to offer Mass on Friday, August 20, and Saturday, August 21. He was to depart on Sunday, August 22 to begin a program of professional evaluation and possible treatment in a clinical setting."

On September 3, 1993, (Official C) wrote a letter to (Blacked-Out). The letter said, "As we recently discussed, I am interested in receiving copies of any medical records and reports related to Father Thomas W. Smith. You indicated to me that Father Smith was found to have no pathology in 1988 when you examined him, and you indicated that you conveyed this information to Archbishop Borders in 1988. We are not second-guessing your diagnosis. We know how difficult these matters are. We had our own extensive questioning and dialogue with Father Smith, and we came to the same conclusion, believing him completely." (Blacked-Out) sent the above-referenced 1988 report to (Official C) a few weeks later. On September 13, 1993, Archbishop William H. Keeler wrote a letter to the St. Stephen's parishioners summarizing the information he said he presented at the August 29 parish meeting, and to update them on additional information. Keeler wrote:

One published article has focused on the 1988 discussions which members of our Chancery office had with a third party who reported an incident involving an individual and Father Smith 25 years earlier. The Chancery officials then spoke with the individual himself, a 39-year-old man living in another state, who told them that Father Smith had inappropriately touched him in about 1963. The man indicated that Father Smith had not engaged in any protracted sexual conduct with him and had not pursued him for any such conduct. The Chancery officials then questioned Father Smith thoroughly about these events and this particular man. Father Smith admitted to having touched this person and several other young boys when on trips to the beach in the early 1960s, but he was adamant that he had long ago stopped this activity which, he maintained, involved only a limited number in a limited time. The Chancery office sent Father Smith to a psychiatrist, and the professional opinion received by Archbishop Borders stated that there was 'no continuing pathology.' Faced with no prior reports of any unusual activities in 38 years as a priest, a professional psychiatric report that said there was no continuing pathology, an apparently sincere admission from Father Smith about events 25 years ago, and a calm and earnest denial of any proclivity to do such things, Archbishop Borders and the Chancery officials believed Father Smith and therefore reached the conclusion that there was no continuing risk. Father Smith was a very believable man. The Archdiocese did not report the matter at the time because it was not dealing with a child but with a 39-year-old man. In 1988, the Archdiocese did not discourage this man from reporting the incident from 1963 (emphasis in the original).

The letter went on to acknowledge that at that time in 1988 "[t]he Archdiocese had removed other priests from the priesthood for inappropriate conduct with children," but noted that with Smith it was different because they believed him. Parishioners wrote to the Archdiocese to express their disappointment and anger regarding the Archdiocese's decision to hide Smith's prior abuse. One parishioner wrote: In the Catholic Review article, the phrase "Out of sensitivity to the total community" was used regarding [the Church's decision to not] tell[] the parish of the allegations made against Fr. Smith prior to his funeral. I would like to understand where the "sensitivity to the total community" was when Fr. Smith was left on his own to handle a horrible weakness that could cause others so much pain and the community was not made aware of the problem for all the years that he suffered with the burden by himself. "Sensitivity" is not to be found in these actions. Fr. Smith was used because he was a valuable asset and capable administrator for St. Stephen's parish. . . . I cannot believe that the organized church could allow one of its own to continue, day in and out, to carry such a burden in a position where temptation presented itself constantly. I am angry that my son and many others were placed in a position that could have harmed him because of the "sensitivity" of the archdiocese. I feel that we who choose to worship in the Catholic Church deserve to know how many others have been sent back to parishes after they 'promised that incidents would not happen again.' . . . The archdiocese owes us this information. The archdiocese settles these "problems" outside of court out of "sensitivity" to all concerned. In actuality, Sunday's collection plates are being used to quiet an underlying illness that does not go away. It is moved from parish to parish, archdiocese to archdiocese, but still people are hurt. The archdiocese has let me down. They have let my community down. They have let Fr. Smith down. Somehow this must be addressed and until such time, I pray for the compassion to forgive those who have hurt others because of their "sensitivity."

Numerous victims came forward after Smith's death in 1993, reporting sexual abuse by Smith from the 1950s through the 1980s. Many victims reached out in the weeks immediately after Smith's suicide. The following are summaries of the victim reports contained within the Archdiocesan records. On August 24, 1993, a victim reported to the Archdiocese that he was sexually abused by Smith in the 7th and 8th grades from 1968-1970. Smith would take a group of boys on trips to Porter's Beach, Ocean City, and Atlantic City. The abuse consisted of genital fondling. On August 30, 1993, a woman called to report that her nephew was sexually abused by Smith when he was at St. Michael's. The victim told his mother several years ago, and the mother told her sister. The abuse consisted of genital fondling. On August 30, 1993, the Archdiocese received a report that an additional victim had been sexually abused by Smith over a two-year period when he was around 15 years old. The abuse had occurred around 5-7 years prior to the reporting—so approximately 1986 through 1988—in the rectory at St. Stephen's. The abuse consisted of genital fondling and "sexual acts performed on him." It is not clear from the notes exactly when the abuse ended, though the Archdiocese asserted that all reports of abuse happened prior to

them learning about Smith's abusive behavior (and doing nothing about it) in 1988. In September 1993, a former parishioner from St. Michael's reported that he was inappropriately touched and fondled by Smith in 1961 when he was 12 years old during a trip to Ocean City, Maryland. On September 1, 1993, a woman reported to the Archdiocese that she believed her son was abused by Smith. Her son was one of the boys who Smith took on a trip with him in 1975. When the son returned, he told his mother that he "never again would go away with Father Smith." Her son's behavior changed for the worse after that, and he passed away from an alcohol-related death at the age of 26. On September 1, 1993, a 34-year-old man called the Archdiocese to report that Smith had sexually abused him and 4 to 5 other boys on multiple occasions starting when he was in 8th grade in 1973 and continuing for 2-3 years. Smith took the group of boys on trips to Ocean City, Atlantic City, and Porter's Beach. The sexual abuse consisted of genital fondling and kissing. The group agreed not to tell their parents or anyone about the abuse, but one boy did tell his mother. After that, the victim said that Smith confronted the group and said someone was saying that something was wrong, and Smith told them if that was the case he would have to leave. The abuse would also happen in the car while Smith was driving. Smith touched the victim, who was in the front seat, while he was driving, and told him "I love you, brother." The victim gave the Archdiocese the names of a few other boys who had also been abused by Smith. On September 1, 1993, a parishioner at St. Pius X told his pastor, who reported it to the Archdiocese, that he was improperly touched by Smith 25 years ago. The victim indicated that he was willing to talk more if the Archdiocese wanted him to, but there are no further notes or records relating to that report.

On September 1, 1993, a victim reported to the Archdiocese that he was sexually abused by Smith in the 1960s when he was in 7th or 8th grade and when Smith was assigned to St. Michael's in Bradshaw. The abuse occurred at Miami Beach Park in Baltimore County, Maryland. Smith put his hand down the victim's pants and fondled his genitals. On September 2, 1993, a victim reported to the Archdiocese that when he was a boy he had been anally and orally raped by Smith on multiple occasions from 1970-1973, while Smith was assigned to Most Precious Blood. Smith would bring the victim into the woods behind the church to commit the abuse. The victim recalled Smith telling him, "you're something special," before he raped and sexually assaulted the boy. On September 2, 1993, a victim called the Archdiocese to report that he was sexually abused by Smith when he was around 13 or 14 years old in approximately 1969 or 1970. The abuse occurred during a trip Smith had taken the victim and other boys on to go swimming at Porter's Beach. Smith fondled the boy's genitals while they were swimming. On September 3, 1993, a man called to report that he and his therapists believe he might have been abused by Smith as a child. The man had been charged with molesting a child and received psychological treatment, wherein he discovered he was likely abused as a child. The man had been an altar boy and student for 7 years at St. Michael's when Smith was assigned there. The man cannot remember anything that happened to him from 2nd to 5th grade. On September 3, 1993, a man reported to the Archdiocese that he was sexually abused by Smith beginning in approximately 1952 when he was in 7th or 8th grade. The abuse consisted of fondling and masturbation. The man reported that his brother was also abused in 1960. On September 8, 1993, a victim's attorney wrote to the Archdiocese regarding Smith's abuse of the victim when he was a child. No further information was included in the Archdiocesan records with regard to this victim. On September 10, 1993, a woman called the Archdiocese to report that her son, a senior in high school, was facing criminal charges for fondling a 5-year-old boy, and she believes her son was abused by Smith. From 1988 to 1990, her son worked at the rectory at St. Stephen's three days a week while Smith was there and would often come home from work upset. Her son told her about Smith's bedroom. Her son never wanted to attend Smith's mass during that time.

On September 13, 1993, the father of a victim called the Archdiocese to report that his son, who had since passed away, was abused by Smith from 1973 through 1977 when Smith was assigned to St. Stephen's. Smith would take the boys on trips including to Porter's Beach. The boys and Smith would all stay in the same room. The father said the abuse consisted of inappropriate touching but was worried there was more than that. On September 13, 1993, a victim reported to the Archdiocese that he was sexually abused by Smith on multiple occasions during the years of 1981 to 1983, beginning when he was approximately 10 years old. The abuse consisted of Smith fondling the boy's genitals and occurred at the boy's home and at Porter's Beach. The victim said that he felt "violated" by Smith, especially because when he was a boy he "held Father Smith in awe." In 1994, a victim reported to the Archdiocese

that he had been sexually abused by Smith on a trip to Ocean City in the early 1960s. He saw a counselor through the Archdiocese but felt that counselor "was less concerned with his recovery and more interested in pursuing her own agenda. Rather than help him come to terms with his feelings of betrayal by and anger at the Church, she seemed more interested in convincing him that the Church was a victim, too." The victim then switched to a non-clergy counselor. In May 1996, a victim contacted the Archdiocese to report that he was sexually abused by Smith in the 1960s, beginning when he was in elementary school and ending when he went to high school. The abuse occurred in Smith's room in the rectory at St. Michael's and on various trips, including to Porter's Beach, Atlantic City, Montreal, and Miami. In reporting the abuse, the victim wrote: It is my fervent hope and my deepest prayer that the Archdiocese did not move Fr. Smith from St. Michael in Overlea to St. Stephen because they knew he was molesting children at St. Michael. If the only institutional response to the abuse of children was to move the abuser to another environment where he could do this again then I hope that part of the purgatory of those who made that decision will be stick their hands into the roiling hot black shame that lives in me because of what he did to me.

The abuse consisted of fondling and Smith making the victim engage in mutual masturbation. The victim later wrote of the effects of this abuse: When things frustrate me, even little things, it taps into the pool of pent up rage and I just lose control. I see this same pattern of dealing with anger in my son. Indeed, the sins of the fathers are repeated in their sons – how many generations will suffer at the hands of Smith and not even know his name? . . . What might I have been if Smith had not created in me this need to make up for, not my sins, but his. There is still so much sadness in me – I think I could cry a lifetime and not exhaust it. I will cry the remainder of my lifetime – and not exhaust it! On December 5, 2000, a victim reported to the Archdiocese that Smith sexually abused him on more than one occasion when in was in the 8th grade at St. Michael's Parish School. The abuse happened in the rectory and consisted of inappropriate sexual contact. The victim said that Smith always had a group of boys under his wing during his time there, and it was often a different group of boys each year. This was corroborated in communication by a former student from St. Michael's around the same time who, though not a victim of abuse, stated that Smith always played sports after school with the good-looking, athletic boys and that he also took some of them on trips. The victim said he tried calling the Archdiocese to report this abuse shortly after Smith's suicide, but the woman who answered the phone was dismissive, told the victim to "let it go" and said, "you do not want to get involved in this."

On April 5, 2002, a victim reported to the Archdiocese that Smith had sexually abused him when he was around 9 to12 years old, in approximately 1976 to 1979. The victim was an altar boy at St. Stephen's. The first abusive incident took place in the rectory when Smith grabbed the victim's buttocks and "grinded on him." The victim reported this to his religious guidance counselor. After that, the victim was given a good job at the school, he believed, in order to keep him quiet. Abuse by Smith, consisting of similar grinding and touching of his buttocks and genitals, occurred often and usually before or after the morning mass. The victim knew of other young boys having had similar experiences. On one occasion, Smith exposed his erect penis to the victim and masturbated briefly. Smith then walked over to the victim, put his hands down the victim's pants, and began to fondle the victim's penis for about 30 seconds until the victim pulled away. Smith told the victim not to tell anyone about the incident or the victim and his family would be excommunicated from the church. The victim was really scared by this threat, especially since his mother and grandmother were very devout Catholics and he did not want them to be thrown out of the church because of him. On September 29, 2002, a victim emailed the Archdiocese to report that he and his friend were abused by Smith. The victim recounted that he and his friend played sports with Smith, traveled with Smith, and went to the movies with Smith. The victim did not provide specific details as to the extent of the abuse, but he stated the following: "In the 50s and 60s, when I was still pure and fresh I believed in God. I believed God was here on Earth in the form of our parish priest. He could do no harm. His words and deeds could and would be considered from God. So how could I question his actions? Thomas Smith was this person and I was one of his 'children.'"

In 2002, after the Archdiocese published the first list of credibly accused priests, a victim called them to report that he had been abused by Smith when he was a boy. The victim was an altar boy at St. Michael's and Smith would frequently give him wine and abuse him. The abuse consisted of genital

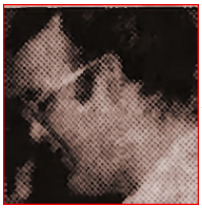
fondling and rape and occurred at St. Michael's, Porter's Beach, and in a condo in Ocean City. On one occasion, while on "an altar boys' outing" at Porter's Beach, the victim was in the water playing football with his friends when Smith suddenly grabbed him and would not let go until the victim "threw elbows until he was released." The victim ran out of the water, and Smith went after the victim's friend instead. The victim believed Smith received psychological treatment in 1970 "because he raped boys." The victim said that another abusive priest came to St. Michael's after that: "an abusive priest replaced an abusive priest." Handwritten notes in Archdiocesan records labeled "My Thoughts" seem to provide all the reasons the Archdiocese (or at least the member of the Archdiocese who recorded these notes) did not believe the victim. The reasons this member of the Archdiocese appeared to discredit the victim include the following: "seemed to blame alcoholism… on incident"; "says he was advised" about statute of limitations when he called in 2002, but "hotline person was social worker and likely wouldn't do that"; his attorney said the victim received verbal threats from Smith but the victim described the threatening behavior as looks; victim didn't use the word "rape" when he initially called the hotline in 2002; victim didn't want to describe the details of the rape.

In November 2002, a victim's mother contacted the Archdiocese to report that her son had been abused by Smith in the late 1970s. While on a trip in Ocean City, Maryland, Smith put his hand in the victim's bathing suit and fondled his genitals. The boy got out of the water, ran up the beach and to the boardwalk, and Smith chased him. When Smith caught him, he threatened the victim. On November 18, 2002, a victim reported that Smith sexually abused him when he was a boy, from about 1968 to 1970. No further information was included in the Archdiocesan records with regard to this victim. In January 2008, a woman contacted the Archdiocese to report that her two grandsons had been sexually abused by Smith from 1986 to 1988 when the youngest boy was about 6 or 7 years old. The abuse consisted of fondling and possibly more and occurred at St. Stephen's. In August 2008, a woman contacted the Archdiocese to report that her friend's son had been sexually abused by Smith when Smith was assigned to St. Stephen's. No further information was included in the Archdiocesan records with regard to this victim. In December 2010, a victim reported to the Archdiocese that in approximately 1961, when he was in 1st grade at St. Michael's, his teacher, a nun, would bring him to Smith when he was acting out. He remembered Smith would lift his robe and ask the boy to "kiss God," directing him to kiss Smith's penis. This type of abuse happened on more than one occasion. The victim believed the nun was aware of Smith's abuse. On April 15, 2014, a victim reported to the Archdiocese that he was sexually abused by Smith when he was about 12 or 13 years old, in approximately 1982 or 1983. The abuse occurred at St. Stephen's. The victim was an altar boy during the time of the abuse. The victim would not describe the abuse but said it was "disgusting." The victim also noted that Helowicz was Smith's associate pastor at the time, and the victim thought Helowicz was so "creepy" that he stopped serving as an altar boy until after he was gone. In April 2015, a victim reported to the Archdiocese that he had been repeatedly sexually abused by Smith in approximately 1967 to1968, when he was 10 and 11 years old. The victim met Smith playing football on the grounds of St. Michael's. Smith befriended the victim and 4-5 other boys. The abuse occurred in different places, including when Smith took the victim and several other boys swimming at Porter's Beach at Rocky Point State Park. The victim saw Smith abuse the other boys as well. Smith would come up from behind the boys, stick his hand down their pants or swim trunks, and fondle their penis and testicles until they got an erection. The victim remembered Smith on one occasion saying to the victim, "[g]ive me that thing."

On June 9, 2016, a victim reported that he was sexually abused by Smith in 1954, when he was 14 years old. The abuse occurred in the rectory at St. Michael's. The victim had been going to see Smith for counseling because he was having a hard time. Smith brought the victim into the bedroom at the rectory, pulled down his pants, and grabbed the boy's penis. He pulled the foreskin of the penis back and talked about Jesus's circumcision. The phone rang and the boy ran away, upset and terrified, worrying Smith was going to chase him. Smith had grabbed the boy's penis so hard that his genitals "hurt terribly" after the incident. On November 2, 2018, the Office of the Attorney General interviewed a victim who was sexually abused by Smith in 1952 or 1953, when the victim was in 6th or 7th grade and Smith was assigned to St. Michael's. The abuse consisted of genital fondling and occurred in New Jersey. The victim believed that the Archdiocese knew about Smith's abuse early on and moved him around because of it.

In December 2018, the Archdiocese entered a settlement agreement with a victim who was abused by Smith. No further information was included in the Archdiocesan records with regard to this victim. On January 9, 2019, the Office of the Attorney General interviewed a woman who reported that her husband had been sexually abused by Smith at Most Precious Blood when he was around 12 or 13 years old in the early 1970s. On February 13, 2019, the Office of the Attorney General interviewed a victim who had been sexually abused by Smith when he was in the 7th and 8th grade at St. Michael's in 1967 and 1968. The abuse occurred multiple times at a beach near Rocky Point State Park and consisted of genital fondling. The victim said his two brothers were also abused by Smith, as well as other victims. The victim recalled speaking to the Archdiocese in 2016 or 2017 and providing them with the names of other victims, however, nothing about this victim was included in the Archdiocesan records. The Archdiocese made the mandatory report of abuse to authorities. Smith was listed as credibly accused by the Archdiocese in 2002.

126. Father Michael Spillane Date of Birth: January 8, 1943



Summary: Michael Spillane sexually abused at least six boys for a 20-year span beginning in the 1960s. In 1985, Spillane entered treatment at St. Luke Institute on his own volition. He was diagnosed as "Sexual Disorder Not Elsewhere Classified, which diagnosis included [Spillane's] history of having infrequent sexual contact with late adolescent males." He was also diagnosed with alcoholism which was believed to contribute to his "sexual disorder. He attended St. Luke Institute from October 25, 1985, to September 1987. He then continued individual therapy until August 1988. In November 1985, the Archbishop wrote to grant Spillane a sabbatical and praise him for "exercising good judgment with regard to yourself and professional needs, particularly after such a difficult period at St. Elizabeth Ann Seton Parish." The Archbishop said he understood that Spillane would continue to work with the Buildings and Properties Commission and "be enrolled in some courses or developmental programs." There is no record that St. Luke notified authorities of Spillane's admission that he sexually abused teenage boys. The victims are listed in the order in which they made a report. In December 1991, a man reported that Spillane sexually abused him from 1975 to 1976, when he was 13 years old. He was an altar boy at Church of the Resurrection. He and another boy 389 met the priest at the church. Spillane took nude photos, masturbated himself, and orally raped the victim. The second boy was present for at least one of the incidents. Spillane turned the photos into slides and showed them to the victim. In 1976, the boys began to avoid Spillane.

On January 3, 1992, Spillane admitted to Archdiocesan officials "to being sexually involved with a total of six 'young men' from about 1975 to 1983." He named only one victim. The Archdiocese entered a settlement with that victim for $22,000. In a letter dated January 20, 1992, to the victim's lawyer, the Archdiocese said that Spillane's faculties were removed and he would not be allowed to minister in Baltimore. If another diocese contacted them, the Archdiocese would disclose its reasons for removal of his faculties, but the Archdiocese had no intention of making any report to authorities or alerting the parishes at which he had worked, or the public at large. In a May 1992 letter from the Archbishop to Spillane, Keeler denied Spillane's withdrawal of his leave of absence, placed him on administrative leave, and prohibited him from any public exercise of ministry.
He described his judgment as "based on the nature of the accusations and behavior, the clear possibility of public scandal for all priests and for the Catholic Church, and my canonical obligation to assure the appointment of ministers who are 'suitable.'" In a document titles "Notes for meeting with Father Michael Spillane" on January 7, 1993, the following was written: Administrative leave is hereby ended… Have reviewed report from St. Luke Institute…A significant problem remains Young man who raised accusations which you have admitted still threatens criminal charges…young man threatens criminal charges if you are returned to active ministry. My judgment is that a) you would be placed at risk of criminal charges if you are returned to active ministry b) Archdiocesan Church would thus be placed at risk of scandal if you are returned to active public ministry, c) another concern is our own lingering questions about your health and fitness for ministry.

The notes went on to say that Spillane would not be assigned to any office or ministry or be permitted to perform public Mass. He was allowed to continue his work with the Baltimore Archdiocesan Buildings and Properties Commission and the Federation of Diocesan Liturgical Commission in Washington, D.C., a group that provides advice to the U.S. Conference of Catholic Bishops. In 1993, the Archdiocese made the mandated report after the Attorney General's Office opined that the reporting laws applied to victims over the age of 18 at the time of the report. On March 22, 2002, a man reported that Spillane sexually abused him in approximately 1968, when he was approximately 13 years old. The man described a series of acts of abuse. Spillane touched the boy's crotch while both were clothed. On a sailing trip they both went skinny dipping, and afterward Spillane hid the victim's bathing suit. Spillane, another unidentified priest, and other boys went skinny dipping together. The victim and Spillane went skinny dipping, and Spillane grabbed the victim's genitals. Later in 1976, when the victim was 22 years old, he and Spillane went on a number of trips to a condominium in Bethany Beach. Spillane cooked and ate in the nude. On one of the trips, Spillane invited the victim to share a bed and he said no. On another trip to Bethany Beach, Spillane began to masturbate in the car and asked the victim to do the same. The Archdiocese made the mandated report and sent a letter to the Diocese of Wilmington to say that Spillane, then residing in Stevensville, Maryland, and another credibly accused priest "live within the jurisdiction of the Diocese of Wilmington." Spillane continued to receive pension benefits, medical insurance coverage, and partial dental insurance coverage long after his ministerial duties were removed.

On November 3, 2005, a man reported that Spillane sexually abused him from 1986 to 1989 in Ocean City, Nevada, and California while he was a teenager. He met Spillane at St. Paul Resurrection Parish. Spillane exposed his penis, and manually and orally raped the victim. The victim explained that the damage caused by sexual abuse of minors is "devastating and longlasting." In his case, "the damage is manifested in a history of substance abuse and difficulty forming intimate relationships." The Archdiocese made the mandated report. In April 2012, a woman reported that her recently deceased brother had been abused by Spillane. In September 2016, a man reported that while attending parties in the mid-1980s – which Spillane also attended – boys were encouraged to "show their junk" and "do stuff." At these parties, he and his friends "used alcohol and drugs." The victim attended Archbishop Spalding High School from 1984 through 1985. The Archdiocese made the mandated report. On July 19, 2021, the Screening Coordinator at St. Elizabeth Ann Seton parish contacted the Office of Child and Youth Protection to report that on the previous day, she spoke to a former usher who was objecting to completing volunteer child protection requirements. The elderly usher said that, unlike the former pastor of St. Elizabeth Ann Seton (Spillane), he was not a threat to children. He said that his adult son, now 49 years old, does not participate in the life of the Church, 391 because Spillane harmed his son. The man gave the Screening Coordinator a knowing wink. A second elderly usher, also complaining about child protection requirements, said Spillane sexually abused his son's friend, when Spillane was the pastor at St. Elizabeth Ann Seton. The Archdiocese made the mandatory report of abuse to authorities.
Spillane worked at the Federation of Diocesan Liturgical Commission in Washington, D.C. from 1986 until his resignation in 2002. In a press statement reported in a Washington Post article in 2002, the Archdiocese claimed that it notified the Federation of its actions against Spillane and the reason for them. In the same article, the Federation and the U.S. Conference of Catholic Bishops said they did not know of the many allegations of sexual assault, Spillane's admissions, or that the Archdiocese of Baltimore removed his ability to perform sacraments in 1991. Spillane was listed as credibly accused by the Archdiocese in 2002.

127. Father Albert "Pete" Stallings Date of Birth: July 8, 1908

Summary: In May 2002, a man reported that Stallings sexually molested him several times between the ages of 8 and 10 years old, between 1978 and 1980, by fondling him through his pants. The abuse took place in both the rectory and the church at St. Clare. The victim also reported one incident of oral rape near the Back River Bridge on Eastern Avenue. The mandated reports were made by the Archdiocese in 2002. Father Stallings was deceased by the time the incidents were reported. Stallings has not been listed as credibly accused by the Archdiocese.

128. Father Edmund Stroup Date of Birth: July 25, 1925

Summary: In 1975, a woman reported to the Archdiocese that her 16-year-old son was "attacked" by Stroup the night before while in Ocean City, Maryland. The Archdiocese allowed Stroup to take a "short sabbatical" and required him to join Alcoholics Anonymous. The Archdiocese did not report this to the State's Attorney's Office for Worcester County until June 2002. In 1981, Stroup was arrested in Cape May, New Jersey, for fondling a minor. The minor was from Maryland. Following the arrest, the Archdiocese sent Stroup to residential treatment, after which the Archdiocese placed Stroup back in hospital ministry until his retirement in 1990. In 1992, Stroup was accused of sexually assaulting a young boy while on a trip to Florida in the early 1960s. Although he had retired in 1990, his faculties as a priest were suspended following this reported abuse. The Archdiocese did not report this incident until June 2002. In 2002, several additional allegations of child sexual abuse by Stroup were reported. In May 2002, a male victim reported that Stroup sexually assaulted him when he was about 7 or 8 years old in approximately 1976 or 1977. The Archdiocese made the mandated report. In June 2002, a man reported that Stroup sexually abused him when he was about 16 or 17 years old in approximately 1968 or 1969 at an unknown location outside of Baltimore. The Archdiocese made the mandated report. In September 2002, another male victim reported that Stroup abused him in the rectory of St. Vincent DePaul Parish in Baltimore. The Archdiocese made the mandatory report of abuse to authorities, as required by law. In July 2012, an additional man reported that in approximately 1977, when he was about 13 years old, Stroup fondled him as the boy was helping Stroup move into the rectory at Holy Family Catholic Church. The Archdiocese made the mandatory report of abuse to authorities, as required by law. In 2013, an additional victim reported that when he was 11 or 12 years old in the mid1970s, Stroup sexually abused him by touching his buttocks and massaging him at St. Rita's Church in Dundalk, Maryland. The Archdiocese made the mandatory report of abuse to authorities, as required by law. Stroup died in 2001. Stroup was listed as credibly accused by the Archdiocese in 2002.

129. Father Cuthbert Sullivan (Passionist) Date of Birth: September 29, 1920

Summary: Cuthbert Sullivan, a Passionist, was officially assigned to the Monastery and Church of Saint Michaels in Union City, New Jersey. In 2002, a victim reported that Sullivan and two other Passionist priests, Eugene Ambrose McGuire, and Benedict Mawn, sexually abused him at St. Joseph's Monastery. McGuire abused him when he was 8 years old and Mawn and Sullivan fondled him in 1952 when he was 13 years old. The Archdiocese made the mandatory report to authorities in 2002. Sullivan has not been listed as credibly accused by the Archdiocese or the Passionists. Mawn and McGuire are both listed as credibly accused.

130. Father Francis Sweeney (Paulist) Date of Birth: July 30, 1934

Summary: On November 18, 1993, Sweeney admitted himself to the Gundry Glass Mental Health Institute and disclosed that he had abused two minor boys in the late 1970s and early 1980s while he was in Relay, Maryland. Despite Sweeney identifying the boys, the Archdiocese was unable to locate them. In December 1993, the Archdiocese held meetings with adult parishioners at the Charlestown Retirement Community and the Catholic Community of Relay. Sweeney was sent for an evaluation and treatment, then transferred to Boston, though it was noted that he was "not functioning as a priest" at that time. In December 2018, the Paulist Fathers publicized another allegation of abuse by Sweeny that occurred within the Archdiocese of Baltimore when Sweeney was at the University of Maryland Base Community at Relay. The report was made anonymously. In April 2019, the Office of the Attorney General interviewed a victim who reports that, in 1991, at age 6, he was anally raped by Sweeney in 1991, which led to bowel incontinence issues for the victim until the 6th grade. The victim experienced a repressed memory when he saw Sweeney with a youth group sometime between 1999 and 2001. Sweeney was at the victim's house on several occasions, and at a friend's home, the victim describes the rape as occurring in a vehicle. The Archdiocese made the mandatory reports to authorities. The Archdiocese of Los Angeles listed him as credibly abused as well.

131. Father William Alcuin Tasch (Benedictine) Date of Birth: July 28, ??

Summary: In November 1994, a victim reported to the Archdiocese that he had been sexually abused by Tasch at the Church of the Fourteen Holy Martyrs in the late 1950s. The victim was a student at the parish school and became an altar boy. He had hoped to one day become a priest. The abuse began when he was in the 3rd grade and continued until approximately 1960 when he was in the 5th grade. Tasch fondled him, rubbed him up and down, and forced his tongue into the victim's mouth. The victim believed a nun at the church was aware of Tasch's abuse at the time. In November 2003, a victim reported to the Archdiocese that he had been sexually abused by Tasch for a one-year period beginning in 1955 when Tasch was the pastor of the Church of the Fourteen Holy Martyrs and the victim was a student in the parish parochial school. During the summer of 1955, Tasch approached the victim at a summer parish carnival and asked him to be his "best friend." During the following school year, the victim became an altar boy and was assigned to Tasch. Tasch regularly invited the victim to the rectory. There, Tasch would make the victim sit on his lap, squeeze the victim very tightly, and force his tongue into the victim's mouth. This conduct was repeated for approximately one year. The victim was instructed by Tasch to repeatedly state that Tasch was his "best friend" during the abuse. The abuse ended when Tasch found "a new best friend." The victim remembered often seeing Tasch with young boys by his side when the victim would complete his paper route. The victim felt certain that another priest at the church "knew what was going on. He knew that Father Tasch brought boys into his office; he saw them." The effects of the abuse on the victim were devastating and lifelong. The Archdiocese made the mandatory reports of both instances of abuse to authorities, as required by law. Tasch was listed as credibly accused by the St. Vincent Archabbey in Latrobe, Pennsylvania, in 2018, and by the Archdiocese of Baltimore in 2019.

132. Brother Cuthbert, Joseph A. Thibault Date of Birth: Unknown . Death: October 8, 1971

Summary: A Xaverian brother since 1933, Thibault's ministry took him to Boston, New York, Baltimore, and Connecticut. In 2007, a victim reported to the Archdiocese that during his junior or senior year of high school, 1961 or 1962, he was molested by Thibault. Thibault was the librarian and Glee Club instructor at Mount Saint Joseph's High School. Once, when the victim was alone at the school, Thibault approached him from behind, put his hands in his pants and touched his penis. The victim felt Thibault's erection. The victim said he reported this to the school principal, Brother Pastor. After reporting to the principal, Thibault asked the victim why he had told. Apart from speaking to Thibault, the victim is not aware that the principal took any action when he reported it at the time of the abuse. The Archdiocese notified the Xaverians and made the appropriate notifications to authorities in 2007. Thibault was accused in a 2005 civil suit of abuse of a male student at Mission High School, in Boston in 1956 and 1957. The suit involved multiple plaintiffs and named multiple priests as defendants. Almost all claims were settled. Thibault was identified on the Xaverian Brothers' list of deceased or former Brothers with a credible or established offense against a minor in 2019. The list indicates that allegations were reported in 2007, and that the abuse occurred in the late-1950s-early 1960s in Baltimore, Maryland, and Roxbury, Massachusetts. Thibault was also listed as credibly accused by the Archdiocese in 2019.

133. Brother Thomas Tomasunas (Capuchin Franciscan) Date of Birth: June 25, 1926

Summary: In 2008, a man reported that he was abused by Brother Thomas Tomasunas, a Capuchin Franciscan brother, beginning in 1959, when the victim was an altar boy at Saint Peter and Saint Paul, located in Cumberland. He was 12 or 13 years old. After the victim got into trouble as an altar boy, Tomasunas fondled him for the first time. After that Tomasunas took the victim to the monastery and the garden there. Tomasunas completely undressed him four or five times and performed oral sex on him on numerous occasions. Tomasunas told him not to tell anyone. All mandated reports were made. The Archdiocese entered into a settlement agreement with the victim for $50,000 in 2004. Tomasunas has not been listed as credibly accused by the Archdiocese.

134. Father Jerome "Jeff" Toohey Date of Birth: April 25, 1946

Summary: In January 1982, the principal of Calvert Hall, Rene Sterner, asked Archbishop Borders to appoint a full-time chaplain at Calvert Hall. Sterner further indicated that Toohey, who was at that time volunteering one day a week, was willing to serve full time as a Chaplain. Toohey also wrote Borders to request an assignment as a full-time chaplain at Calvert Hall with weekend responsibilities in the local parish. In 1984, Archbishop Borders appointed Toohey to be the Chaplain to the Deaf Community and to Calvert Hall College, where Toohey had already been serving as chaplain. Despite acknowledging the "value of priests living in community," Borders referenced Toohey's strong feeling that "a private residence would benefit [his] high school ministry" and granted permission for him to live outside a rectory. Toohey was also a member of the Board of Directors for John Carroll School and assisted in celebrations of Mass at St. John the Evangelist Church in Hydes. In 1987, Toohey requested to become Chaplain at John Carroll High School, but Archbishop Borders denied the request. In March 1990, two Calvert Hall students complained about Toohey. One complained about the graphic language he used, and the second student complained that Toohey hugged and patted him on the back when offering counseling. He did not like Toohey's "hovering" style. A note dated March 27, 1990, indicated that Principal Rene Sterner would write a memorandum documenting interviews with the students, a teacher, and Toohey, and that he would advise Toohey 404 "not to work with students in his home" and to "be careful of touching students." The memorandum that Sterner wrote on March 28th concluded that the concerns "boil[ed] down to a matter of style" and that Toohey "ha[d] the full confidence and respect [sic] all of the administration at Calvert Hall."

In December 1993, a man reported that Toohey sexually abused him from 1985 to 1989. Toohey met the victim's parents through his service on the Board of John Carroll High School, which the victim attended while Toohey was on the Board. His parents began to invite Toohey over to their house for dinner, which is where Toohey met the victim and their other sons. The parents sent the victim to Toohey for counseling in 1985, at age 15, when he told them he was gay. After being unsatisfied with one counselor, the victim's father approached Archbishop Borders, who suggested that he seek pastoral counseling from Toohey. The victim began attending weekly sessions with Toohey at his private residence, where Toohey would place his hand on the victim's thigh and stroke it and put his arms around him. He asked the victim to describe his sexual acts in detail. Toohey served as his confirmation sponsor and had weekly dinners at his home. In December 1988, Toohey saw the victim at the wake of a French teacher at John Carroll High School who was also a friend of the victim's family. According to the victim, he was distraught and Toohey invited him to spend the night at his home. Although Toohey had a guest room, he told the victim that it was unavailable, so he slept in Toohey's bed. The victim fell asleep and woke up during the night to find that Toohey had his hands in his pants and was fondling his penis and rubbing his chest. The victim pretended to be asleep and did not say anything in the morning or after. Toohey subsequently broke off contact with the victim's family. At some point later, the victim ran into Toohey at a gay bar with a former student from Calvert Hall.

Toohey denied the allegations of abuse. His faculties were removed, and he was placed on administrative leave pending an investigation by the Archdiocese. Toohey refused to participate in an evaluation at St. Luke Institute. The Archdiocese made the mandated report to the authorities. The victim subsequently filed a civil suit against Toohey and the Archdiocese that was dismissed due to the statute of limitations. In January 1994, Brother Kevin Strong, President of Calvert Hall, wrote to the faculty that Toohey took a retreat to California in mid-December and as a result decided to take a leave of absence. Strong said "I know that there has been much speculation regarding his absence, but until now, I had no statement to report to you. Please give him your prayerful support." In March 1994, Strong wrote to the archbishop to make clear that the school would welcome Toohey back. On March 15, 1994, President Strong wrote a letter to Calvert Hall parents extolling Toohey, noting that "[w]e know of thousands of young men who have been helped by [Toohey]" and stating that he had "heard only good about this man" since he arrived at Calvert Hall. He also stated that Toohey would be seeking "to have the lawsuit dismissed since there has been no criminal wrongdoing." Toohey was terminated by Calvert Hall effective June 30, 1994. The Archdiocese ceased providing health and other benefits in July 1996.

On October 8, 1996, (Official B) wrote a memorandum to (Official C) about Michael Spillane, another abusive priest described in this Report. The memorandum was written to provide talking points to Keeler about whether the "Statement of Policy and Procedures in cases of Child Abuse" precluded the possibility of reassignment to ministry under restricted conditions. The memorandum said, "I believe that to state as policy 'no return' could create some political liability for the Cardinal within the presbyterate…The more nuanced position may give the Cardinal more leverage in explaining some possible exceptions in the future (i.e. Toohey) where a man is reassigned after an allegation." In 2004, a man reported that Toohey sexually abused him over a period of three years when he was a student at Calvert Hall. He and his mother met Toohey shortly after his parents got divorced. Toohey helped get him accepted to Calvert Hall, which made Toohey "a hero to [his] family." At the beginning of his sophomore year, the victim's mother reached out to Toohey to explain that her son was struggling and asking Toohey to serve as a role model and mentor. The victim spoke to Toohey in confidence and Toohey invited him to stay at his house and sleep in his room. The sexual abuse progressed from hugging and kissing to fondling and oral rape and occurred at least weekly from 1987 to 1990. The most serious abuse occurred at Toohey's home, but Toohey also touched and kissed the victim at Calvert Hall. The Archdiocese made the mandatory report to authorities and sent a letter to alumni of Calvert Hall who attended the school while Toohey was chaplain. In response to the letter, one alumnus called the Archdiocese to report that Toohey's behavior was "widely known." The caller also reported that he had been inappropriately touched by a lay teacher while at Calvert Hall and that Toohey had advised the caller not to tell his parents about what had happened. The Archdiocese made the mandatory report of abuse to authorities.

The Baltimore County State's Attorney filed criminal charges against Toohey in May 2005. In November 2005, Toohey pled guilty to sexually abusing the second victim. Toohey was sentenced to 5 years in prison, with all but 18 months suspended, along with 18 months of supervised probation. He was ultimately released after serving 10 months in jail, most of which were spent in solitary confinement to protect him from harm by other inmates. In 2014, the Archdiocese entered a settlement with another victim for $30,000. There are no other records connected to this victim including any documentation that the abuse was reported to authorities. In 2015, a man reported he was inappropriately touched by Toohey between 1980 and 1987 when the victim worked at St. Francis rectory. The Archdiocese made the mandatory report to authorities. An internal Archdiocesan spreadsheet listing priests and their victims had additional names associated as victims of Toohey but there is no further information about them in connection with Toohey. The Archdiocese and Calvert Hall eventually entered settlement agreements with both victims for $85,000 and $100,000. Toohey was laicized in 2008. Toohey was listed as credibly accused by the Archdiocese in 2002.

135. Father James Toulas (Redemptorist) Date of Birth: March 10, 1928

Summary: In September 1993, a victim reported that he had been sexually abused by Toulas on multiple occasions in 1969 or 1970, which Toulas subsequently admitted to church authorities. The victim was approximately 14 years old at the time of the abuse, which occurred at Sacred Heart of Jesus parish in Baltimore. On one occasion, Toulas offered the victim a ride to Mergenthaler Vocational (Mervo) High School, which the victim reluctantly accepted given the prior abuse. In the car, Toulas asked why the victim had been avoiding him. The victim said he "did not like the rubbing that was taking place." Despite this, Toulas "reached over and fondled [the victim's] genitals and said, 'That's nice.'" Some time after that incident, in the library of the rectory at Sacred Heart of Jesus, Toulas attempted to "make up" with the boy, by offering him a Blessed Virgin Mary medal and chain as a gift. Toulas then insisted that he put the chain on the victim himself, and while he was doing that, he "rubbed [the child's] nose against his own nose and then reached down and fondled [the child's] genitals." Immediately after this incident happened, the victim ran from the rectory to the janitor's house and told him what happened. The janitor reported this information to another priest at the church, (Blacked-Out), who later assured the victim that Toulas was gone and would not abuse him again. This abuse was not documented back when it was initially reported by the victim to the janitor or by the janitor to the priest, and no action was taken by the Archdiocese at that time.

Upon being contacted by the victim in September 1993, the Archdiocese reported this to the Maryland Attorney General's Office, the Redemptorist Order, and to the pastor at Our Lady of Fatima parish, where Toulas was assigned as an associate pastor. Toulas was removed from Our Lady of Fatima Parish and placed on administrative leave. In a letter from (Official C) to Toulas, informed him that he was to be placed on administrative leave due to "the nature of the accusations" and "the clear possibility of public scandal." (Official C) encouraged Toulas to accept any opportunity for counseling that may be offered to him, and said, "With your religious superiors, we stand ready to assist you in any way we can during this time." Toulas was subsequently sent to St. Luke Institute for a psychological evaluation and treatment. On September 22, 1993, the Catholic Review published an article about the abuse. According to the article, the abuse occurred when Toulas was "working as a missionary in Brazil and he was in Baltimore for a vacation. He was not formally stationed [in Baltimore] at the time… but may have been assisting at local Redemptorist parishes during the visit." The article noted that "[w]hen an allegation is made against a member of a religious order, it is the responsibility of the order to conduct the investigation in consultation with the archdiocese." On October 5, 1993, the Baltimore Sun reported the abuse: "A 65-year-old Roman Catholic priest has been removed as associate pastor of a large parish in East Baltimore over a recent allegation that he sexually abused a boy about 23 years ago…. The Rev. James Toulas, a member of the Redemptorist religious order, is … currently on administrative leave and undergoing psychological treatment." (lenghty Blacked-Out)

The victim documented a conversation with (Blacked-Out) after the initial investigation, in which the victim noted that (Blacked-Out) said that Toulas admitted to the abuse when he was confronted by church authorities. (Blacked-Out) also noted that one other altar boy might have been abused by Toulas as well. The victim also met with (Blacked-Out) on February 2, 1994, to further discuss the matter. In that meeting, the victim said that (Blacked-Out) confirmed that Toulas admitted to the sexual abuse of the victim, and that (Blacked-Out) implied that another altar boy might have also been abused by Toulas. According to the victim, when he requested reasonable monetary compensation from the Catholic Church through the Redemptorist Order for the sexual abuse he endured, (Blacked-Out) stated the Redemptorist Order had a policy against providing monetary compensation for victims abused by priests. (Blacked-Out) explained to the victim "that in the Church's view its resources are not unlimited and should be used in other areas of need where they are better suited." (Blacked-Out) went on to say that "if the Church gave money to victims this could be perceived as a pay off." In a letter dated April 5, 1994, from the victim to (Blacked-Out), which he requested be forwarded to the Archdiocese Committee on Sexual Abuse, the victim expressed his disappointment with the Catholic Church and the Redemptorist Order for their treatment of him. With regard to the policy against monetary compensation, the victim stated: I do advise Church authorities to be up front regarding such policies when victims come forward. It is sad that the Church has no legal mechanism in place that can more effectively address this issue. How tragic that any sexual abuse victim should become an adversary to his Church to settle these matters. How tragic for the Church. In addition, I advise Church authorities to be straightforward with parishioners in your follow up. I was disappointed to see a vague update on Father Toulas in Our Lady of Fatima's bulletin. Our Lady of Fatima's parishioners deserved nothing less than the truth. Toulas was listed as credibly accused by the Archdiocese in 2002.

136. Father Gerald Tragesser Date of Birth: September 27, 1929

Summary: In 1958, Gerald Tragesser was accused of sexually abusing a 13-year-old girl beginning around 1956. At the time of the abuse, Tragesser was at Immaculate Heart but resided at St. Clare. He lived with Albert Stallings, who was also later accused of child sexual abuse. The Baltimore County State's Attorney's Office prosecuted Tragesser based on these allegations. As part of the resolution of criminal proceedings, in order to avoid jail time, Archbishop Keough promised that Tragesser would never return to Maryland. Keough wrote to Baltimore County Circuit Court Chief Judge John Gontrum, at his request, with information about "Via Coeli" the treatment center for "the correction and rehabilitation of priests who have gravely deviated from the prescriptions of Canon Law." He told the judge that priests are carefully supervised and "where the case warrants it may not return to the active ministry without the approval of the superiors of the institution and the recommendation of its doctor."

He finished by saying that "the difficulties of Fr. Trageser [sic] are such that he may never be permitted to exercise his ministry within the State of Maryland" but "after a long period of penance and of psychiatric care…he may eventually be permitted to work as a priest in some ecclesiastical jurisdiction in or near New Mexico." Chief Judge Gontrum replied three days later and thanked Keough. He said of Tragesser, "the young man is suffering from some form of mental disturbance and from his demeanor at the time of the hearing, has little or no appreciation of the seriousness of his misconduct and its unfortunate effect on public judgment of all clergymen…I believe that the interests of society and of justice will be best served by entrusting his correction and rehabilitation to the institution which you have recommended." He used the phrase "your great Catholic Church," and described his "extremely cordial" relations with Catholic clergy. A psychological examination of Tragesser arranged by his attorney, which did not mention his sexual tendencies or the crime he was charged with, concluded that Tragesser was "an emotionally disturbed and maladjusted individual." It went on to say that there "are strong indications that the disorder is insidious and subtle and that it has become more profound within the past few years." There is no indication that this report was shared with the judge or any of the subsequent dioceses where Tragesser worked in. In 1958, Tragesser was sent to obtain treatment at the Monastery of the Servants of the Paraclete, "Via Coeli," located in New Mexico. On September 6, 1958, Archbishop Keough sent a letter to Father Gerald Fitzgerald (known simply as "Father Gerald"), the founder and "Servant General" of Via Coeli. In the letter, Archbishop Keough explained that within a year of being ordained Tragesser became "seriously involved with a young girl, approximately fourteen years of age" and that the "affair continued even after he was warned by the police who had discovered them parked in a car in a compromising situation." Keough further stated that the abuse was reported by the victim to the victim's school nurse, and the parents eventually learned of the abuse. The girl who was the victim was sent to a "school of correction" and the "parents of the girl (one of whom is a non-Catholic) took the matter to the Civil Authorities. The parents were not only bitter but even threatened violence and pressed for a public trial, imprisonment, etc." However, "through the existence of some excellent Catholic laymen the trial was conducted in a private way in the chambers of the Chief Judge of the Circuit Court for Baltimore County."

On December 2, 1958, Archbishop Keough sent another letter to Father Gerald at Via Coeli. Archbishop Keough described Tragesser's situation as an "extremely precarious legal situation" in which Tragesser "could have been tried and perhaps even convicted of statutory rape." "The parents of the girl in question were violently pressing charges and demanding an open public trial." Keough further went on to explain that "in her endeavor to see that the Priest was punished, the mother of the girl even went so far as to contact one of the newspapers and reveal the entire story to a reporter" and that "[o]nly prolonged and extremely careful negotiations and the happy influence of a highly placed newspaper man prevented the entire scandal from becoming public knowledge." On December 18, 1958, Archbishop Keough sent a letter to Tragesser, denying Tragesser's request to work in the Diocese of Youngstown and said "[i]n order to save you from the results of a public trial and the very serious consequences which might have resulted therefrom, it was 412 necessary for me to give the Judge a solemn promise that you would not return to Maryland or any nearby locality. When Father Gerald approves, I would be very happy to permit you to take up priestly work in some Western or Southwestern Diocese…I cannot sanction your Incardination in any Eastern or Midwestern Diocese." In a letter to Keough, Father Gerald of Via Coeli explained their final stage of rehabilitation, in which a Bishop releases a priest from "details of the past which are psychologically best forgotten provided the party in question has definitely squared his life to priestly self-discipline." On January 1, 1959, Father Gerald at Via Coeli sent a letter marked "strictly confidential" to Bishop Duane Hunt, the Bishop of Salt Lake City, Utah, advising Hunt that he was sending Tragesser to the Diocese of Salt Lake City. The author stated that with "the permission of His Excellency Archbishop Keough," Tragesser was going to be placed in "a Western Diocese" and that Tragesser's "trouble was girl trouble." The move was in part to "[g]ive him a fresh start." Archbishop Keough sent a letter labeled "strictly personal and confidential" to Father Gerald at Via Coeli, thanking Father Gerald for his kindness to Tragesser and for allowing Tragesser to work in the Diocese of Salt Lake City. Tragesser was not released from the priesthood until 1976. Tragesser died in 2013. In 1994, an attempt by the Archdiocese to locate the criminal case file was unsuccessful. Tragesser was listed as credibly accused by the Archdiocese in 2002.

137. Father Jorge Antonio Velez-Lopez (Tertiary Capuchin) Date of Birth: January 17, 1956

Summary: Velez, known as Father Antonio, a Capuchin Tertiary (Amigonian) priest, came to the Archdiocese of Baltimore from Bogota, Colombia in 2001. , certified Velez's good moral character and that there were no sexual improprieties in his background. He was assigned to St. John the Evangelist in Columbia. An anonymous complaint was made in 2003 that Velez kissed and purchased sleepwear for a teenage girl. The girl was identified and interviewed. She said that Velez, a family friend, had purchased women's pajamas and a robe from her at the store at which she worked but had not behaved inappropriately. In 2009, a man reported that he walked in on Velez naked and in bed with a teenage girl at the man's house. Velez had the key because he was going to take care of the man's dog while the man was on a trip. The man had family in Colombia and said that Velez threatened that harm would come to his family if he told anyone about the sexual abuse. The Archdiocese spoke to Velez and the girl, and both denied the allegation. Velez threatened to sue the Archdiocese for defamation. The Archdiocese made the mandated report. There was an email exchange from July 2009 through November 2009 between the man who reported Velez and , Velez's superior in Colombia. The man told everything he witnessed and expressed surprise and said because it is a delicate matter, either he can alert the provincials and Velez or the man can. The man said should and he will cooperate. In the next email, said he will first write a "serious letter" to Velez and then see if an investigation is needed. When the man checked in to see what progress has been made, said he "wrote a charitable letter to Fr. Antonio, acknowledging all the good which he has done over there, but, at the same time, a clear letter, telling all that you had written in your letter, of course I did not mention names, only a call to reflect in the presence of God what was happening and that I hope that he will consider my letter very seriously, and to do all he could to solve this situation, he has not answered met yet." There is no indication had been in contact with the Archdiocese of Baltimore. In November, the man followed up again and this time said, "in order for us to initiate a canonical process…I need the objective proofs of the grave acts." He said he can do nothing until he has written statements from persons with their names and identification numbers. In an email from Velez to the man who reported, Velez said "the father General, who has written to me, announcing some measures which he will have to take if this persists."

In March 2010, wrote to , Bogota, Colombia to tell him that Velez has "had his faculties for ministry removed" based on "several confusing complaints" made by the local community. The letter went on to say that although Velez denied the allegations, since the complaints "cast some doubt regarding Father Velez's ability to minister effectively here, we have decided it would be appropriate that his faculties be removed locally." also wrote to Velez to document that although they concluded that neither of the allegations was credible, "we have jointly agreed that your assignment and faculties in the Archdiocese would end," and thanked him for his years of service. Over the next three years, while Velez was in Alexandria, Louisiana, he returned to Maryland to preside over two different weddings. On each occasion, the Alexandria Diocese requested permission on his behalf and wrote him a letter of suitability.

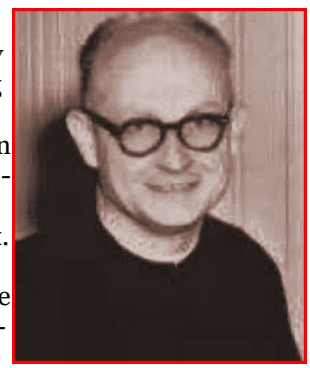
The Archdiocese of Baltimore received, considered, and approved these requests without mentioning the prior complaints. In the short period of time between when the Archdiocese decided to remove Velez and when he left, the victim became pregnant with Velez's child. The child was born while Velez was beginning his term in Alexandria. Velez signed an affidavit acknowledging paternity, visited the Official B Off. B 415 victim periodically and paid her rent. She spent a year with Velez's family in Colombia after the birth of their son. In 2016, she reported to her current priest that her son, then 5 years-old, was Velez's child. The investigation was reopened, and she admitted she lied before. She described how she met Velez when she was 13 years old and preparing for catechism. Velez flirted with her and began sexually abusing her when she was 15. She became pregnant in 2010. She said that the abuse and paternity were known to his superiors. When confronted, Velez admitted that everything the victim said was true. He also said that he had informed (Blacked-Out) of everything several years ago. The Archdiocese made the mandated report of abuse to civil authorities, notified the United States Conference of Catholic Bishops, and notified the Diocese of Alexandria (Louisiana).

In 2016, a Decree of the Diocese of Alexandria was issued by Bishop Ronald P. Herzog of the Diocese of Alexandria. The Decree stated that given the "well-founded allegations of sexual misconduct with a female minor" and the existence of a birth certificate listing Velez as the father of her child, the Bishop no longer has "reason to have faith in the letter of April 29, 2010 of (Blacked-Out) of the Archdiocese of Baltimore attesting to the fact that over the ten-year period of ministry there that the two complaints were found to be not credible by the Archdiocesan Independent Child Abuse Review Board." The Bishop went on to say that he no longer had "reason to have faith in the 'letter of suitability' concerning [Velez] of October 11, 2010 of (Blacked-Out)," or "to have faith in the 'letter of suitability' concerning [Velez] dated August 15, 2011…of (Blacked-Out)." The Decree immediately removed Velez from the Office of Pastoral Administrator of St. Mary, Jena and St. Edward, Fishville, his ministry to Hispanics in the Diocese and ministry in the federal prison. Velez was prohibited from residing in the Diocese. In 2020, Velez was convicted of sex abuse of a minor and sentenced to 25 years with all but nine years suspended. The Diocese of Alexandria listed Velez as credibly accused in 2018 and the Archdiocese of Baltimore listed him as credibly accused in 2019.

138. Father Francis Wagner Date of Birth: March 11, 1914

Summary: In 1995 a victim reported that she was sexually abused by Wagner in the late 1960s, when the victim was approximately 11 or 12 years old.115 At the time of the abuse, the victim was a student at St. Joan of Arc School in Aberdeen and was in the third grade. The night before a school field trip, the victim slept in the rectory, with Wagner sleeping in the room next to hers. Several times throughout the night, Wagner entered her room and fondled her, touching her all over, including her vagina. The victim stated that the last time Wagner entered her room, she felt something larger than a finger enter her vagina, which "really hurt" and caused the victim to bleed vaginally and left her unable to urinate. The victim recalled that Wagner smelled like alcohol and threatened the victim that she would go to hell if she reported the incident. The victim remembered that the next morning she had to flush her underwear down the toilet because they were bloody. On March 1, 2017, the Archdiocese entered into a settlement agreement with the victim in the amount of $37,500. Wagner was appointed as pastor of St. Joan of Arc Church effective June 15, 1963. Of note in Archdiocesan records was a letter from the archbishop to Wagner dated and mailed that same day, June 15, 1963. The letter stated, "On June 13, in discussing your future pastorate at Aberdeen, I inadvertently neglected to mention a specific matter which I believe of sufficient importance to call to your attention. Among the statutes of the Archdiocese which have been proposed by the Commission concerned with the topic of 'Clergy in General,' and approved by the General Commission, and which I have in mind to enact, at least in substance, when the Archdiocesan Synod is held, is the following: 'Except for approved domestic help, lay persons shall not, without the written approval of the Ordinary, reside regularly in the rectory.' This will, of course, exclude any arrangement whereby children would have residence in the rectory. It occurs to me that it might be well to mention this to you now, in order to preclude the possibility of such an arrangement or one in any way resembling it, being introduced into your new rectory." The archbishop concluded the letter by noting his confidence that Wagner would "conform completely both to the letter and the spirit of this directive." Wagner has not been listed as credibly accused by the Archdiocese

139. Father William Walsh (Jesuit) Date of Birth: 1923



Summary: In 1996, a woman reported to the Maryland Province of the Society of Jesus (Jesuits) that her uncle William Walsh sexually abused her beginning when she was five years old in the 1950s. He also sexually abused four of her sisters hundreds of times from the 1940s to the 1960s when they were between 6 and 14 years old. He started the abuse after their father died. In 1996, the Jesuits removed him from ministry and moved him to the Woodstock Theological Center in Ida Ryan Hall on the Georgetown campus. He was also sent to St. Luke Institute for treatment. In 1998, the sisters publicly demanded that Walsh be removed from the Georgetown campus. After the public demand, the Jesuits moved Walsh away from the campus and to a Jesuit residence in Baltimore.116 In 2018, the Jesuits listed Walsh as credibly accused and said that

there were multiple reports of sexual abuse in Philadelphia and Wernsersville, Pennsylvania, Prince George's County, Maryland and Washington, D.C. Walsh was listed as credibly accused by the Archdiocese of Baltimore and Archdiocese of Washington in 2019.

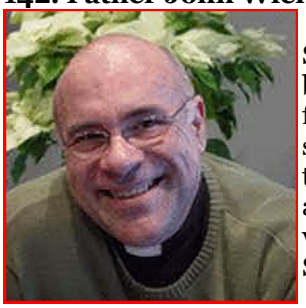
140. Father William Wehrle (Jesuit) Date of Birth: January 1, 1921

Summary: In 1985, reports were made contemporaneously about sexual abuse of young girls by William Wehrle at St. Alphonsus Rodriguez in Woodstock, Maryland. Wehrle was assigned to St. Alphonsus from either 1981 or 1982 until 1986. No records were provided from the 1980s. Handwritten notes from May 22, 2014, said "Jesuits want to know what we have in our file – Wehrle was reassigned after being removed from St. Alphonsus." Handwritten notes dated May 23, 2014, said "Wehrle – more than one allegation – removed from Washington – Trinity Church – then sent to Denver – photography of little girls – then sent to Baltimore removed – sent to North Carolina, to sex clinic." The Archdiocese reported to authorities and the Independent Review Board that "it appears that Fr. Wehrle at least had a number of young girls sitting on his lap, and there was information that he had taken improper photographs of children in a prior assignment." It is not clear where 421 the information came from. Wehrle was removed from his Archdiocese of Baltimore assignment when the local accusations surfaced in 1985, but he was transferred to Pennsylvania and continued with his faculties intact until his death. Wehrle served in six dioceses in the United States as a priest. The Jesuits in 2018 released a statement that Wehrle sexually abused children from the 1960s to 1982 with "multiple allegations" in Denver and Washington, D.C. The Archdiocese did not make the mandated report to authorities until 2002. Wehrle was listed as credibly accused by the Archdiocese in 2002 and by the Jesuits in 2018.

141. Monsignor Thomas A. Whelan Date of Birth: February 8, 1906

Summary: In the spring of 2002, a victim emailed the Archdiocese to report being sexually abused by Whelan when she was a little girl. Having not heard back, she contacted them again in September 2002, and reported by phone that she was sexually abused by Whelan in the 1950s when she was 6 years old. Whelan, who the victim described as having been "absolutely revered," was a mutual friend of her parents and their family in Roland Park. On this particular day, they were all gathered at their home for a social event. "Everyone went outside to play badminton except Monsignor Whelan and me. He asked me to stay and talk to him which I did. He started tickling my stomach— which seemed OK because my family members often tickled each other when we were playing. Then, he reached down into my pants (underwear) and was tickling me there. I felt funny about what was going on and told him that I was going outside." The Archdiocese made the mandatory report of the abuse to authorities, as required by law. On October 14, 2002, called the victim and told her he could not find the email she initially sent, that Whelan had no other reports of similar misconduct, and that Whelan had a drinking problem. and the victim discussed the possibility of Whelan having been drunk at the time he abused her.118 Archdiocesan records revealed that Whelan had received treatment for alcohol addiction several times throughout his assignments in the Archdiocese, as well as after he retired. In 1973, he was involved in a drinking and driving incident that led to the death of an 82-year-old woman. Whelan has not been listed on any credibly accused lists.

142. Father John Wielebski Date of Birth: October 23, 1947



Summary: In September 2009, a man reported to his counselor that he had been sexually abused by John Wielebski. He was referred to Wielebski in 1987 for counseling in regard to sexual abuse he had suffered at the age of 14 and said that Wielebski asked graphic questions about the abuse. Wielebski began taking the victim on out-of-state trips around the time he was 16 years-old and that during some of those trips, Wielebski fondled his genitals. When the victim was 17 years old, Wielebski was transferred to the retreat house in Sparks, Maryland. Wielebski arranged for the victim to work there and to stay

at the retreat house on the weekends. During this time, Wielebski made him sleep in bed with him and "cuddle hug." He also made him strip naked. He made the victim rub his back to help him "heal," and also remove his prosthetic leg and make the victim rub his leg after the prosthesis was removed. The victim eventually moved out because he felt the relationship was getting too intense. When the victim was around age 20, Wielebski helped to get him out of jail and set him up with housing and a job at St. Patrick's where Wielebski was ministering at the time. (This is corroborated by letters from other employees of the parish at the time). Wielebski began coming to the victim's apartment at night and making sexual advances. The victim suffered depression and PTSD as a result of the sexual abuse he endured. He has also struggled with substance abuse. Also, in 2009, a second victim reported that he was sexually abused by Wielebski. He was referred to Wielebski for counseling by his brother when he was 15 years old. He in turn referred the first victim to Wielebski. The second victim met with Wielebski approximately once a week and the counseling included hugging and rubbing, while clothed. He continued going because Wielebski would take him places, lie to keep him out of jail, tell him what to say to doctors to keep from being committed, and do his homework for him. At the age of 15 or 16, the victim went on a trip with Wielebski to Wisconsin, along with another boy. Wielebski told him to bring pot and they got "high" together. Wielebski also shared prescription medications with both boys. Though nothing sexual happened in Wisconsin, on the way there, they stopped at a hotel in Ohio where Wielebski bought a porno movie for them to watch on tv while they laid in bed together. Wielebski tickled the victim's stomach while encouraging him to watch the movie. That was his last interaction with Wielebski until he was released into Wielebski's custody after he was arrested. The victim moved into the retreat house with Wielebski and always stayed in Wielebski's bed despite having his own room. Wielebski fondled his genitals under the pretense that he needed affection because of everything he had been through in his life. The Archdiocese made the mandatory report of abuse to authorities.

The second boy who was on the Wisconsin trip, started seeing Wielebski for counseling when he was 18 years old. Wielebski would also use "hugging" as part of their "therapy" which would last from 10-20 minutes and sometimes both would be naked. The individual stated that the last time he saw Wielebski was at his apartment in Towson where Wielebski was naked in a hot tub. Wielebski hugged him while he was naked. Wielebski also told him that if he ever told anyone about their "therapy," that it would just be "your word against mine." In 2010, the father of the second victim reported that his other son was sexually abused by Wielebski. This son described how he was sent to Wielebski for therapy when he was 17 or 18 years old. He suffered from depression stemming from the murder of his brother in his teens. He saw Wielebski for five years. Wielebski took him on weekend trips and bought him alcohol, even though he was underage. He remembered waking up in a hotel room in Towson hung over. He usually met Wielebski in hotel rooms but did stay over at the retreat house. Wielebski consistently disapproved of the women he dated and married and tried to separate them. When asked if 426 Wielebski had ever touched him in a sexual way, he said he had but that he didn't want to talk about it because it would set off his depression. He described severe bouts of depression where he doesn't leave his bed for days at a time. Wielebski would get mad sometimes and throw things and "treated [him] like a boyfriend." One time when he was in bed with Wielebski, the victim woke up and Wielebski was patting his hair, "grooming me." He stated Wielebski would "cut me off and then reel me back in. He really humiliated you." He was unsure if he was under 18 when the abuse started

An unsigned undated page of handwritten notes in Wielebski's personnel file included the following: "history of rchg [sic] out to troubled boys, < -18, +18 w/ [illegible] vacations, live and work @ Retreat House." The note continued to name the second victim followed by "hit JW – provoked." The note then listed another last name (not one of the reported victims) and the phrase "if he came forward." The note stated "boundary issues" and named three additional names, two of which were followed by the words "in bedroom." The note then stated, "Calvert Hall assignment, 'like sending fox to hen house.'" It then listed the name and contact information for the second boy who went to Wisconsin and the word "allegation" and "JW threatened to sue." There were then three more names, two of which said "Arizona" next to them. The final phrase stated, "JW at Retreat House '88-92." According to 2010 IRB records, (Blacked-Out) said that he wrote the note but doesn't remember the source. Despite the notes, no action was taken before 2009 and in 2007, (Blacked-Out) certified that Wielebski was in good standing and that "no accusations of sexual misconduct or sexual impropriety have ever been made against him."

On September 15, 2009, the Archdiocese issued a Decree prohibiting Wielebski from any ministry, from living at the Resurrection of Our Lord Parish and from any contact with minors. In December 2009, the Archdiocese confronted Wielebski about three reports of abuse. He admitted knowing all three, taking trips with all three and corroborated other details of their stories, but denied any sexual abuse. At the conclusion of the meeting, he was removed from ministry and his faculties were revoked pending the outcome of the investigation. In 2010, a Decree closing the investigation into Wielebski found "sufficient evidence has been collected to determine that a process to inflict a penalty can be initiated since there is sufficient evidence to establish the possible commission of a delict as defined under Church law;" The Decree went on to state, "I hereby continue imposition of precepts regarding the exercise of ministry of Reverend John Wielebski." On June 30, 2010, Wielebski submitted a letter of resignation. In July 2010, a letter from the Archdiocese of Baltimore to Wielebski spelled out an agreement based on findings that the allegations against him were credible. According to the terms, Wielebski was to resign as a pastor of Resurrection of Our Lord Parish; have no contact with the victims so as to "Not confuse parishioners at Resurrection of Our Lord Parish or other persons regarding the circumstances surrounding your departure;" not hold himself out publicly as a priest; say mass privately; and provide the Delegate for Clergy with his current residence address and phone number. In exchange, the Archdiocese agreed to treat Wielebski as a retired priest in regard to pay and benefits, pay half his moving expenses to Nevada, not pursue "penal laicization" for the case, and assist him in pursuing a petition for voluntary laicization if he desired. On July 24, 2010, Wielebski sent a group email to multiple former parishioners in which he discussed the status of "false accusations which were made against me." In it he stated: I was told that the archdiocese thought these allegations were credible, despite the fact there had been no due process, and I had the choice of retiring without my faculties as a priest, get my full retirement, plus health and car insurance, or appeal their decisions to Rome. All of this being said, I decided that I am not getting any younger, and since there was little or no chance I could continue to do what I have loved more than anything else, and that is serve the Lord in my capacity as a priest, I decided to retire under the conditions given by the archdiocese. I have had to promise I would not attack their decision, nor comment on my thoughts regarding the situation, which to those of your who know my Polish temper, this is a cross and a half.

The email concluded by informing the recipients that he moved to Las Vegas on June 27th. On August 10, 2010, the Archdiocese sent a letter to Most Reverend Jose A. Pepe, Bishop of Las Vegas stating that Wielebski, formerly incardinated with the Archdiocese of Baltimore, had recently relocated to the Diocese of Las Vegas, and had been prohibited from exercising ministry in any fashion because a canonical investigation found that he had "inappropriate conduct with minors." It went on to say that "[t]his conduct has not required that an approach be made to reduce him to the lay state." In January 2012, Cardinal Edwin O'Brien sent a letter to Cardinal William Levada of the Congregation for the Doctrine of Faith in the Vatican, which read as follows: 428 From this lengthy investigation it has become very clear that Father Wielebski's behavior with young boys has been inappropriate and selfish in many respects. He appears to target young, troubled boys who lack any kind of father figure for special attention. This type of attention can range from bailing a young boy out of jail to insisting that only troubled boys act as sacristan for him while Father Wielebski was a pastor at a parish. All of this behavior made the young men involved uncomfortable over time since the developing relationships seemed inappropriate. His behavior included traveling alone with the two victims to out of state locations and spending the night in hotel rooms with them. Over time he began a homosexual relationship with each man, although they were over the age of 18 by that time. Father Wielebski obviously groomed these young men toward this inappropriate sexual type of relationship by befriending these troubled boys at a vulnerable time, discouraging them from having appropriate relationships with females their own age and by showering them with gifts and trips so they would feel their relationship with him was "special" in an exclusive way.

The Cardinal went on to recommend that Wielebski's faculties be permanently removed. On November 7, 2013, the Reverend William Lori, Archbishop of Baltimore, received a letter from Archbishop Joseph Augustine Di Noia, the Secretary of the Dicastery for the Doctrine of Faith, Titular Archbishop of Oregon City. The letter stated that "Dicastery received, on 6 February 2012, the dossier of the Reverend John Wielebski, a priest of the Archdiocese of Baltimore, who has been accused of violations of the

sixth commandment of the Decalogue with a minor below the age of eighteen…" The sixth commandment of the Decalogue stated, "you shall not commit adultery." The letter explained that having reviewed the case, the first "complainant" was 16 years of age when the abuse occurred in 1988 and the second "complainant" was between 17 and 18 years of age when the abuse occurred from 1992 to 1993. The letter went on to say that, at the time of the abuse, "can. 1395 of the Code of Canon Law considered a minor to be one under the age of sixteen." The letter thus drew the conclusion that based on this, "any abuse which may have occurred would not be considered a canonical delict," or violation of canon law. Based on this, the letter stated that Wielebski should remain under the competence of Lori, "including monitoring and ensuring that the priest is not a danger to minors," and that "if new allegations are brought forward…you are kindly asked to inform the Congregation for the Doctrine of Faith." Wielebski was listed as credibly accused by the Archdiocese in 2012 .

143. Monsignor Roger K. Wooden Date of Birth: January 4, 1899

Summary: In 2002, a woman reported that Roger Wooden sexually assaulted her during the 1970s when she was a teenager working in the rectory at the Church of the Blessed Sacrament. She was a "rectory girl" and answered the phone and the door on Friday evenings and Sunday afternoons. Wooden was retired and lived at the rectory. He often spoke to her and commented on her appearance but when his comments became sexual she tried to avoid him. Once he asked her to bring him food to his room and when she did, he closed the door and chased her around the room. She was able to escape. One night when he was brought home intoxicated, he called out for her as he was taken to his room. Two seminarians were there and heard and asked her how long this behavior had been going on. Wooden called down for her to bring him water. She told the seminarians to come and get her if she wasn't back in five minutes. When she went up, he pinned her against a wall and rubbed his exposed penis against her. The seminarians came up and helped her out of the room. The Archdiocese made the mandatory report to authorities. In 1995 and 2000, personal ads were placed in the Baltimore Sun asking, "Were you ever disciplined by the Monsignor at Blessed Sacrament in Baltimore, 1950's-70's?" The second asked, "Were you ever in Monsignor Wooden's Class at Blessed Sacrament during the 1950's-60's or 1970's?" The Archdiocese tried but was unable to find the person who placed the ads. The victim responded to the ad but received no response. Wooden is not listed as credibly accused.

144. Father Howard F. Yeakle Date of Birth: June 25, 1926

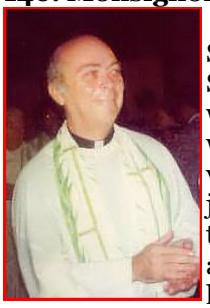
Summary: In 1997, a woman called to report sexual abuse by Yeakle on behalf of her three brothers. She used her maiden name. She spoke to (Blacked-Out) and told him that the abuse occurred while Yeakle was at St. Brigid, his assignment from 1961 to 1969. There is no report of any action being taken at that time by the Archdiocese or notification to law enforcement and child services. In 2002, she called again, this time only identifying herself with her first name and would not identify her brothers by name. She said that Yeakle became a father figure to the family after their father was killed. She said that she only learned five years earlier about the sexual abuse of her brothers, which is when she first made a report to the Archdiocese. After her second call, (Official B) contacted a priest who had grown up as a parishioner at St. Brigid (before the time that Yeakle served there), and who had not himself served as a priest at the parish, and asked if he had heard any rumors about Yeakle acting inappropriately with children. The priest "answered in the negative." There is no record of any further investigation. The Archdiocese made the appropriate notifications to authorities in 2003, referencing only the 2002 call. Also in 2002, a victim contacted the Archdiocese seeking information about whether anyone had reported being sexually abused by Yeakle. The victim attended the St. Brigid Church and School during the 1960s, when Yeakle was the priest. Yeakle became a father figure to the victim as the victim's father was distant. From 1960 to 1961 the victim spent nights at the rectory, Official B 431 sometimes with other boys and sometimes alone. Father Yeakle took the victim on vacations, overnight trips, and a trip to Florida. The victim remembered being given alcohol and drinking on these occasions. Father Yeakle was the victim's mentor when the victim went to the St. Paul Seminary from 1962 to 1963. The victim transferred to another school and had less contact with Father Yeakle. The victim remembered that a younger sibling was upset after the victim transferred to Calvert Hall because another person became Father Yeakle's favorite.

In 2002, the victim started having disturbing dreams about Father Yeakle and sought counseling. The victim believes these dreams may be suppressed memories of sexual abuse. One such dream had the victim in a bed and the victim was wearing only wet shorts and recognized the bathroom as Father Yeakle's. The victim has not seen Father Yeakle since the 1970s, before the victim left for Vietnam. The Archdiocese made the appropriate reports in 2003, along with the report of the abuse of the three brothers. In 2018, the Archdiocese received a letter from a victim reporting Father Yeakle touched his penis once while at a swimming pool locker room. The victim said that Yeakle was a pastor at St. Augustine in Williamsport and St. Michael's in Clear Springs, where he was stationed in 1970 and 1971. The Archdiocese reached out to the victim, but the victim did not wish to meet or speak further about the allegation. The Archdiocese made the mandated notifications in 2018. There were no criminal proceedings (given that Yeakle had died in 1988) or civil claims filed. Yeakle was listed as credibly accused by the Archdiocese of Baltimore in 2019.

145. Sister Francis Marie Yocum Date of Birth: March 9, 1909

Summary: In February 2012, a 75-year-old woman reported that Yocum, who was a nun from the Sisters of Saint Francis of Philadelphia, sexually abused her in 1954 when she was 16 or 17 years old. The victim was a student at Catholic High School and was receiving private voice lessons from Yocum at the time. The sexual abuse took place during the course of a year when the victim would go to her music lessons. The abuse included kissing and fondling of the victim's breasts and genitals. Yocum was an opera singer and led the glee club and a cappella choir at the school. Yocum treated the victim as a "pet" and called her "chippy," a reference to the victim being a "chip off the old block" due to her talent. Yocum also was jealous of the victim's friends and boyfriends. The Archdiocese made the mandatory report of the abuse to authorities. The Catholic High School of Baltimore's auditorium is currently named after Yocum. Yocum has not been listed on any credibly accused lists.

146. Monsignor Henry Francis Zerhusen Date of Birth: January 10, 1925



Summary: In 2013, a man reported that he was sexually abused by Henry Zerhusen at St. Ambrose in 1982 or 1983, when he was 8 or 9 years old. The victim's grandmother was an employee at the church for 40 years and would take the victim with her to work. She sent him to speak to the pastor on multiple occasions. Zerhusen brought the victim to his room, pulled down the victim's pants and touched his penis. Zerhusen justified the touching by saying that he was giving him an exam. It happened on five to ten occasions and one of those times Zerhusen told the victim to touch his penis. The abuse had an immediate impact on the victim and he was treated for depression when he was 10 and 11 years old. He said he has lived with the trauma of the experience for thirty years and his desire to report the abuse was triggered when his mother recently found his baptismal certificate from St. Ambrose. In addition to the victim, the Archdiocese spoke to Monsignor Art Valenzano and . They described Zerhusen as "saintly" and unlikely to be an abuser. Valenzano and Zerhusen served together at St. Ambrose. During that time, a priest lived there who was actively abusing a girl. While Zerhusen was pastor at St. Anthony, both Charles Rouse and Thomas Bauernfeind, child abusers described in this Report, were assigned to work under him. The Archdiocese entered a settlement with the victim for $32,500. The Archdiocese made the mandated report to authorities. Zerhusen is not listed as credibly accused by the Archdiocese.

147. (No Name) Date of Birth: Seminary: N/A Date of Ordination: N/A Date of Death: (Unknown)

Summary: In February 2020, a man reported that he was sexually abused by (#147) when (#147) was employed by the Archdiocese at (Blacked-Out). The victim attended (Blacked-Out) Catholic School and (Blacked-Out). Beginning in the 4th grade, (#147) began to "groom" the victim by providing him with expensive gifts, including a watch and a camera. (#147) later handpicked the victim for special roles when the victim was in 8th grade. (#147) also took him on trips, including a 1975 tour of five countries (Blacked-Out). (#147) and the victim shared a hotel room on the trip and (#147) would walk around naked after showering. (#147) tried to separate the victim from the other people. Initially, (#147)

touched the victim by caressing his back to wake him up for choir practices or putting his arm around him when they were driving. At some point, (#147) gave the victim pornographic magazines, and talked to him about sex and masturbation. (#147) suggested they could masturbate at the same time. In high school (#147) took the victim on vacations, including one to Ocean City. The victim brought his two younger brothers for one of the two weeks, to "shield him" from (#147). During the week when he was there without his brothers, he and (#147) shared a bed. (#147) wanted them to masturbate together, which the victim initially avoided, but ultimately did. In 1977, at (Blacked-Out), (#147) told the victim he "loved him," and took the victim's hand and placed it on the outside of (#147)'s pants near the zipper. (#147) had an erection and told him "I love you this much." The victim then withdrew from (#147). In 1987, when he was in the seminary, the victim became aware of reports made against (#147) by parents at (Blacked-Out), involving (#147) buying "gifts for kids." The pastor approached the victim about the reports and the victim told the pastor that (#147) abused him. The Archdiocese confronted (#147) and he denied any wrongdoing. (#147) was terminated from employment with the Archdiocese in 1987. The Archdiocese told the victim that would never be allowed on Church property again. (lenhty Blacked-Out) (#147) has not been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only included clergy on the credibly accused list.

148. (No name) Date of Birth: Unknown Date of Death: Unknown

Summary: In (Blacked-Out), at a public meeting held at (Blacked-Out), the Archdiocese informed the public of accusations against (Blacked-Out), another abuser discussed in this Report. After the meeting, the Archdiocese received calls speculating that some accusers of (Blacked-Out) were mistaken and might have actually been abused by (#148) who was considered "creepy" by young female parishioners. One woman said that during the time from 5th to 8th grade (between 1973-1977), (#148) – on more than one occasion – pressed himself against her breasts and buttocks. The woman also remembered (#148) behaving this way with her peers, specifically a family member. She described him as a "toucher." The Archdiocese made the mandated report. In an interview by the Office of the Attorney General with a victim of (Blacked-Out)'s, the victim stated (#148) would grab students' "butts," and she confronted him in 1975 or 1976. She was suspended and he was sent (Blacked-Out). A second victim of (Blacked-Out)'s was also interviewed by the Office of the Attorney General. The victim stated there were rumors about (Blacked-Out) and that the students were told to stay away from him and not to be alone with him. According to the Archdiocese and (Blacked-Out), (#148) (Blacked-Out) in 1976 and in addition to there being "no information about the reason for his return," (#148)'s "whereabouts are unknown to the Archdiocese of Baltimore." (#148) is not listed as credibly accused by the Archdiocese.

149. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In July 2004, a woman reported that she was sexually abused by (#149) when she was six years old in 1944. (#149) was her first-grade teacher at (Blacked-Out). On the first day of school she was scared and would not stop crying. (#149) put her in a closet under the stairs and locked the door. She left her in there until noon. (#149) also hit the victim and other students on their bare bottoms in the classroom for misbehavior, and if a student touched something they were not allowed to touch, (#149) made them slap their hand with a ruler until their hand was red. She also made them eat soap if they talked in class. (#149) would assign work to the class then call the victim to the coatroom in the back of the classroom. She would orally rape the victim in the coatroom. She raped her several times a week for the full school year. (#149) told her it was punishment assigned by the principal for misbehavior. When she came back for second grade, (#149) was gone. (Blacked-Out) According to (Blacked-Out), (#149) left the Order in 1945. The Archdiocese made the mandatory report of abuse to authorities.

150. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In 2009, a man reported that (#150), a deacon and local high school teacher, attempted to sexually abuse him in 1976 when he was 15 years old. He met (#150) when he was in the 10th grade at (Blacked-out) when he and his brother volunteered to cut the grass at the church. (#150) invited him on

a camping trip in Sharpsburg and provided him alcohol. The victim became intoxicated and (#150) attempted to take the boy's pants off by pulling his belt buckle. said, "let me help you." The victim pushed off him and left the tent. He had no contact with him again. In 2009, he was interviewed by the Archdiocese in connection with the investigation into Tom Bevan and the victim reported what happened. There is no record that it was reported to authorities. The victim was interviewed by the Attorney General's Office and confirmed the information he provided in 2009.

151. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In 2000, (Blacked-out) (#151) was sent from (Blacked-Out) in Georgia to St. Luke Institute in Maryland by his superiors for treatment after he was found in possession of downloaded child pornography on three occasions. (Blacked-Out) said the child porn was "discarded" and possibly "destroyed." (Blacked-Out) was later credibly accused of his own acts of sexual abuse). In addition to the possession of pornography, (#151) took thousands of pictures of young girls which he displayed in his room. (The photos he took were deemed not to be erotic by his superiors.) He had an "unusual attraction to elementary school girls" and had "become secretive about his visits to the school." Also, (#151) said that a young girl complained that he had kissed her on the forehead. (#151) admitted to viewing child pornography and viewing pornography as many as six hours a day. He also admitted that he was attracted to girls as young as 11 years old. He said that he hugged and kissed the foreheads of children but denied any sexual contact. He was diagnosed by St. Luke Institute with "paraphilia not otherwise specified" because he was primarily attracted towards teenage girls. Later, having been sent for a second evaluation, this time at the Saint Louis Consultation Center in 2003, he was diagnosed with "Pedophilia, nonexclusive type by history in remission," "possible pedophilic tendencies," but didn't meet the criteria for a "paraphilic disorder." (#151) was taken out of active ministry, but after his release from St. Luke in 2001, he was assigned to (Blacked-Out) (lengthy Blacked-Out). None of this was reported to authorities. A 2005 evaluation of (#151) was conducted by a psychiatrist at (Blacked-Out)'s request. The evaluation said that (#151) admitted to masturbating to child pornography and to downloading "a few dozen at most" images to a shared computer, including images of girls and boys. Though the images were not available for him to view, the psychiatrist concluded based on (#151)'s description of them that the downloaded images were "child erotica," not pornography, and that the thousands of photos that (#151) had of young girls were "not an indicator…of any…sexual disorder." The girl who (#151) said had complained about being kissed by him on the forehead "had not been upset to the point of filing a formal complaint against the patient." Therefore, there was "not enough evidence to warrant a diagnosis of pedophilia." The psychiatrist's evaluation concluded that, "based on the evidence made available," there was no indication that (#151) was likely to "act[ ] in a sexually improper manner with a child." Nevertheless, the psychiatrist recommended that "the most conservative approach would be to return the patient to ministry involving only adults." (#151) provided the psychiatrist's evaluation to the Archdiocese of Baltimore in 2006, apparently in the hope of being granted faculties as a priest in the Archdiocese, but there is no indication that the Archdiocese granted him faculties. (#151) and church authorities were sued civilly for child sexual abuse while (#151) was (Blacked-Out) in (Blacked-Out). The lawsuit alleged that (#151) sexually abused the victim in , when the victim was six years old. allegedly asked the victim to leave his first communion classroom and come into the sanctuary for confession, then in the sanctuary made the victim reach underneath (#151)'s robe and touch his genitalia. One week later, (#151) allegedly again asked the victim to leave his first communion class; this time, (#151) told the victim to perform oral sex on him or the victim would not get into heaven. The lawsuit was dismissed as barred by (Blacked-Out)'s statute of repose in (Blacked-Out). (#151) has not been listed as credibly accused by the Archdiocese.

152. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In 2014, a man reported that he was sexually abused by (#152) at (Blacked-Out) in the 1980s. The victim described himself as (#152)'s "foster son" and lived in the rectory with him. (#152) gave him alcohol and "enjoyed giving [the victim] back rubs" while sexually aroused. (#152) made "sexual advances" that he refused. He said he was not "molested" by (#152) but suspected that other boys were. He said that a young man warned him about (#152) but he did not provide the young man's

name. The victim said he confronted (#152) in 1986 and (#152) was "cocky." The Archdiocese interviewed the administrative assistant of (Blacked-Out) at the time and she said that (#152) had boys live with him. She described one boy who, with his parents' permission, lived with (#152) after his parents divorced and moved out of state. She remembered the victim and said he was a "troubled teenager involved with drugs." She had not seen him with (#152) or witnessed anything inappropriate between (#152) and children. She said (#152) was her family friend. The Archdiocese interviewed (#152). He said a parishioner asked him to go to court with a 12-year-old boy because his parents were unable to care for him. The judge asked (#152) to let the boy live with him, and he did for 10 years. (#152) said that two teenagers lived in his house for a few months. At first, he claimed not to remember their names. In 2021, a victim reported that he was sexually abused by (#152) at (Blacked-Out) in 1976 or 1978 when he was 12 or 13 years old. (#152) asked him and his younger brother if they wanted to join the Boy Scouts which they did. (#156), another abuser described in this Report, was the Troop Leader. One day, (#156) asked the victim to go to the church and help (#152). (#152) asked him to help pick up trash. He then asked him to go and pick up a big vase and bring it to him, which the victim did. The vase had money in it. (#152) was on his knees and grabbed the victim's testicles through his clothes while he was holding the vase. The victim immediately ran home. (#156) frequently touched boys on the butt, helped them shoot pool, gave them "bear hugs," and lifted kids up off their feet. That summer, the victim went on the Boy Scouts trip to Broad Creek and believed that (#156) sexually abused at least one of the boys there. The Archdiocese made the mandated reports to authorities in 2014 and 2021. The Archdiocese made the mandated reports to authorities in 2014 and 2021. (#152) was interviewed by the Office of the Attorney General in January 2022. He said that when he went to (Blacked-Out), he learned of Williams Simms, another abuser described in this Report. He became aware of Simms's abuse and spoke to the Catholic Center about it. (#152) said that the Archdiocese made a deal with the State's Attorney that Simms would be removed and he was sent to work at the "Marriage Tribunal" in the Catholic Center. (#152) objected to the way Simms was handled. (lengthy Blacked-Out) On (Blacked-Out), the Archdiocese publicly announced that was suspended pending the results of an investigation into the abuse. (#152) has not been listed as credibly accused by the Archdiocese.

153. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In July 2003, a woman reported that (#153) sexually assaulted her brother when he was between the ages of 10 and 12 years old. Her brother described the abuse when he was contacted by the Archdiocese. (#153) was a family friend through their father, a teacher at (Blacked-Out).(Blacked-Out) . The victim's parents encouraged his relationship with (#153) because they viewed as a positive role model and hoped he would help the victim find a vocation. The victim was one of many siblings and (#153) took him to ballgames and bought him things that his parents could not afford. (#153) was allowed to take the victim and his brother on overnight trips. The abuse occurred when the victim was sleeping with (#153) in a bed. (#153) fondled the victim's genitals. The victim felt responsibility for what happened and the "guilt ate him alive for ten years." It affected his behavior as a teenager and young man. The victim was not planning to report what happened, but his sister decided to report it after (#153) reached out to her in 2002 via social media in an attempt to reach her brother. She felt he did so because of the large volume of sexual assault allegations coming to light at the time and was worried about liability for his own abuse. The Archdiocese made the mandated report. The victim's sister said that she was told by the Baltimore City State's Attorney's Office that they will not do anything because of the age of the victim. After learning that (#153) was residing in Philadelphia, the Archdiocese also notified the Archdiocese of Philadelphia of the abuse, writing that the "allegation appears to be credible." However, (#153) has not been listed as credibly accused by the Archdiocese.

154. (No name) Date of Birth unknown: Date of Death unknown:

Summary: In September 2002, a woman reported that in the mid-1970s when she was 15 or 16 years old, she was sexually abused by (#154). In her letter and subsequent meeting with the Archdiocese, the woman reported abuse by (#154), Roger Wooden (an abuser also described in this Report), and a layperson teacher. The Archdiocese made the mandated reports to the appropriate authorities in 2002.

The victim said that she had been a student at (Blacked-Out) but was attending (Blacked-Out) High School when she met (#154). (#154) began attending the prayer group to which the victim belonged. He offered to take her home after the meetings and they would talk before she went inside. This continued for several weeks. He told her that he had heard from a former student at (Blacked-Out) that the victim was sexually abused by a teacher there. He said that he "had been transferred from (Blacked-Out)'s to (Blacked-Out)where he met a woman he had fallen in love with." He said the victim could "help him get over this woman and he would help [her] get over the abusive teacher." He would make her better by showing her "how real love between a man and a woman could be." He began to kiss and fondle her in his car. The abuse continued in the same vein for some time when she was in his car. He introduced himself to her father and became a guest in their family home, although her father did become suspicious when he stayed until 2:00 a.m. one night. Once, (#154) picked the victim and her friend up from school and in the car, he placed his hand on her leg and went under her skirt. The friend was "horrified" and urged the victim to tell the parish priest. The victim told the parish priest what (#154) did to her and she never saw (#154) again. She heard he eventually left the priesthood. There is no record that she was contacted about her report to the parish priest in the 1970s or of any other action by the Archdiocese at that time. In 1974, the Pastor at (Blacked-Out) wrote to Bishop Francis Murphy and said that (#154) wished to be transferred. In the letter, the Pastor said "[a]s you know (Blacked-Out) has problems," and that he had no objection to a transfer. (#154) was transferred from (Blacked-Out) in 1974. In November 1976, (#154) requested a leave of absence from the priesthood. He further requested to be laicized in 1977 due to his inability to lead a celibate life. In his letter to the Vatican accompanying the formal petition, he wrote "I do not feel I can any longer remain celibate without doing harm to myself and grave scandal to the people of God." Bishop Murphy wrote a letter of support to Archbishop Borders in November 1977, and said (#154)'s ministry at (Blacked-Out) "was characterized by a deep personal unhappiness." (#154) rendered a "rather selective type of service; that is, ministering in ways that appealed to him. This, I believe, was an indication of [(#154's] immaturity in his ministry." He went on to say that at least four of the priests who have lived with (#154) "expressed unhappiness or dissatisfaction with [#154 's] capacity to minister in a balanced, effective way and to use proper judgment in exercising his responsibilities." An attempt was made to find him a new assignment but he resisted the move and became more difficult to live and work with. Murphy said that (#154) had already entered into a civil marriage. In another document in support of the laicization, Murphy wrote that "in the latter years of [#154's] first assignment…I found him to be quite immature, and he raised some serious questions about his capacity to live a celibate life." The Archdiocese has not listed (#154) as credibly accused.

155. (No name) Date of Birth unknown: Date of Death unknown:

Summary: (lenghty Blacked-Out). The Office of the Attorney General spoke to (Blacked-Out) in response to general complaints about treatment of children. A woman who (Blacked-Out) described (#155) kissing girls on the mouth. (#155) also kissed her mother on the mouth. He visited their house regularly, and he would hug her and make her sit on his lap. (#155) also came into the bathroom while she was in the shower, or when she had a towel on. Another woman who (Blacked-Out) and whose parents were close with (#155), said he kissed children on the mouth which made her and her sisters uncomfortable. She did not know if it was sexual but they were repulsed by it. A woman who (Blacked-Out) said that (#155) began having dinners at their house regularly beginning in 1982 or 1983. In 1984, when she was 7 years old, would sit next to her and touch her leg under the dinner table. Sometimes, he tried to slide his hand up toward her genitals and she would try to stop him. If she did that, he would grab her hand and hold it. Other times, he left his hand on her leg. He also had her sit on his lap which she did not like. This behavior continued for years. She was afraid that he would do the same to her younger sister. In high school he stopped touching her. She discussed him with her friends in the community and two of her friends described the same behavior. They all discussed methods of avoiding him and fending him off. A woman, who (Blacked-Out). There was a "fondling regimen," inappropriate touching, and digital penetration. She did not ascribe the penetration to (#155). In 2021, a woman who (Blacked-Out) said that on two occasions, (#155) sat next to her at a dinner at her parents' house and traced the outline of her bra. Her brother saw (#155) with his arm around her at the dinner table and her mother told her to sit across the table in the future. In 2000, a housekeeper at (Blacked-Out) was

fired by (#155) . She said that (#155) behaved inappropriately, including talking about the size of her breasts. She also described his behavior with a teenage girl as inappropriate but not sexual. During his time as a priest, (#155) was asked to serve as a temporary administrator in the wake of priests being removed based on reports of child sexual abuse. (lengthy Blacked-Out) In 2009, (#155) requested retirement and it was granted effective January 2010. In 2020, three women reported that (#155) touched their breasts as adults at (Blacked-Out). He was sent for evaluation at Saint John Vianney Center in Pennsylvania. The Archdiocese removed him from (Blacked-Out) and explained its actions to parishioners in a letter, (Blacked-Out). (#155) left St. John Vianney against the advice of the Archdiocese. ($155) has not been listed as credibly accused.

156. (No name) Date of Birth unknown: Date of Death unknown:

Summary: (#156), (Blacked-Out) attended seminary for some period of time but left for academic reasons. He was not ordained. He initially lived and worked at (Blacked-Out) as a seminarian in the 1970s but remained there for many years after he left the seminary. For a period of time, he ran the Youth Program at (Blacked-Out), including the Cub and Boy Scouts. He took the scouts on overnight camping trips. He left (Blacked-out) to become a (Blacked-Out) in (Blacked-Out). He eventually returned to (Blacked-Out), not as a (Blacked-Out). In , he attempted to become a (Blacked-Out), without success. (lengthy Blacked-Out). In 2003, a man reported that he was sexually abused by (#156) in 1976 or 1977 when he was 11 or 12 years old and in the Boy Scouts at (Blacked-Out). (#156) made several of the boy scouts take all of their clothes off then spanked their bottoms and grabbed their penises. The Archdiocese made the mandated reports to authorities. The Archdiocese also wrote to (Blacked-Out) to notify them about the report. The responded and said that (#156) had expressed interest in joining the Order but based on the reported abuse, they would discontinue the process. In 2021, a victim of (#152), 120 another sexual abuser described in this Report, said that (#156) led the Boy Scout trips to Broad Creek in Harford County, a campsite used by the Scouts in Maryland in the 1970s. (#156) made one of the boys sleep in his tent, and in the morning, the boy was crying. The boy's mother had to come and get him. The Archdiocese made the mandatory report of abuse to authorities. In 2021, a victim of (#152), another sexual abuser described in this Report, said that (#156) led the Boy Scout trips to Broad Creek in Harford County, a campsite used by the Scouts in Maryland in the 1970s. (#156) made one of the boys sleep in his tent, and in the morning, the boy was crying. The boy's mother had to come and get him. The Archdiocese made the mandatory report of abuse to authorities. In 2022, a man reported that he was sexually abused by (#156) on a Cub Scout camping trip in the 1970s when he was 15 years old. He said that (#156) would routinely call boys to come to his tent and though they seemed upset after emerging, they did not speak about it with each other. When (#156) would call the victim into his tent, he would touch the victim's genitals and orally rape him. The Archdiocese made the mandatory report of abuse to authorities. (#156) has not been listed as credibly accused by the Archdiocese; to date, the Archdiocese has only clergy on the credibly accused list, and (#156) never finished the process of becoming a (Blacked-Out).

Appendix A – Archdiocese Priests in Other States who served in the Archdiocese of Baltimore.
Bach, Francis – Pennsylvania. Barber, Michael - New Jersey. Bellwoar, John - Washington, D.C. Bourbon, Francis – Virginia. Brocato, Joseph - New York, Burns, William – Massachusetts. Burton, Jeffrey – Virginia. Carroll, Douglas - New Jersey. Cofenas, Robert – Pennsylvania. Dempster, Douglas – Delaware. Doyle, Thomas – Connecticut. Fondriest, Sylvan – Pennsylvania. Gallen, John – Ohio. Gardiner, George - New York. Garrity, Stephen – Pennsylvania. Geinzer, John – Pennsylvania. Harrison, Thomas – Massachusetts. Izquierdo, Guillermo – Connecticut. Jeselnick, Stephen – Pennsylvania. Klick, Walter – Ohio. Kuhn, Michael – Virginia. Lee, Thomas - New York. Lindemann, Robert - New York. Long, Arthur – Pennsylvania. Maurer, Arthur – Florida. McCarthy, John - New York. McLaughlin, Neil – Pennsylvania. McMahon, John - New York. Michele, Robert – Maine. Morrisey, Thomas – Massachusetts. Ory, Claude – California. O'Toole, Donald – Massachusetts. Powers, Edward - New York. Presley, William – Pennsylvania. Salerno, Michael - New York.

END – Abuse In Baltimore – The Archdiocese Exposed